LITERASI DAKWAH

ISLAM MODERAT MASYARAKAT MUSLIM DIASPORA

(STUDI EMPIRIS PCINU BELANDA)

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ACADEMIC REPORT

**MODERATE ISLAMIC PREACHING LITERATURE
IN DIASPORA MUSLIM COMMUNITIES
(AN EMPIRICAL STUDY ON THE PCINU OF
NETHERLANDS)**

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SUMMARY

Moderate Islamic Da'wah Literacy in the diaspora Muslim community is an effort to restore *al-washatiyah al-Islam*. This Empirical Study of the PCINU of Netherlands departs from various problems that exist around the diaspora community. So far, the achievements of moderate Islamic Da'wah in the Netherlands seem promising. However, there are several things that need to be explored further whether the content of Moderate Islamic Da'wah is the product of the *nahdliyyin* of Netherlands themselves or adopted from the sources of *Ulama*, *kiai* and moderate Muslim intellectuals from Indonesia. Consideration of da'wah literacy in the context of moderate Islam is important as the actual basis for conducting international collaborative research at the Master Program in Islamic Communication and Broadcasting (KPI), Faculty of Da'wah and Communication, UIN Walisongo Semarang. This is at the same time as the application and development of *da'wah* and communication science for humanity and civilization based on the unity of science in 2035".

Keywords: Da'wah Literacy, Moderate Islam, Diaspora Muslim Society, Islam in the Netherlands, PCINU of Netherlands.

COUNTRY MAP OF THE NETHERLANDS

1. NOORD-NEDERLAND
2. OOST-NEDERLAND
3. MIDDEN-NEDERLAND
4. NOORD-HOLLAND
5. AMSTERDAM
6. DEN HAAG
7. ROTTERDAM
8. ZEELAND WEST-BRABANT
9. OOST-BRABANT
10. LIMBURG
11. LANDELIJKE EENHEID

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CHAPTER I
INTRODUCTION

Background

The existence of the internet as one of the information technology achievements has caused major changes to the way of communicating and preaching. This can be seen from the proliferation of digital *da'wah* through social media such as *Facebook, Twitter, Instagram, YouTube*, and Islamic sites. It must also be admitted that the use of social media has also given rise to contestation of religious discourses that also appear on social media as a means of propaganda carried out by a group of Muslims, particularly hardline Islamic groups.

Gary R. Bunt (2000), a professor of Islamic Studies from the University of Wales Trinity Saint David, said that the internet and social media do play an important role in supporting the success of radical Islamic groups in spreading their conservative views. It must also be admitted that in the early 2000s, these radical Islamic groups tended to be "familiar" with the internet and social media. This can be seen from the proliferation of digital *da'wah* content (text, audio, and video) with conservative tendencies on social media. This assumption is also reinforced by the data from the *Alvara Institute* (2017) which shows that during the period from 2012 to 2016 radical Islamic sites ranked at the top of the most widely accessed Islamic sites.

However, in recent years, the situation has begun to reverse. Moderate Islamic groups' awareness of the internet

and social media existence as new means of preaching and countering the discourse of radical groups has begun to increase. Moderate Islamic sites have sprung up. Each of these sites carries different themes ranging from popular Islamic studies, *sharia* economics, daily *fiqh* to heavy themes such as philosophy or Islamic spirituality. Slowly but surely, Islamic sites with moderate orientation began to shift the dominance of conservative-radical Islamic sites.

At the same time, the *ulama*, *kiai* or moderate Islamic intellectuals who were previously not very familiar with the internet and social media are now starting to use the new media as a means of preaching. Moderate Islamic studies presented on social media or Islamic websites can be a kind of antidote to Islamic narratives voiced by radical Islamic groups.

This phenomenon does not only occur in the context of the Muslim community in Indonesia, but also among the Muslim diaspora in several countries; one of which is the Netherlands.[1] The construction of *da'wah* on social media, which is often consumed by the diaspora Muslim community in the Netherlands, has also changed along with the emergence of the active role of *nahdliyyin* citizens in the Netherlands as the guardians of moderate Islamic tradition.

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[1] Regarding who the Indonesian Muslim diaspora is, the author defines it as Indonesian Muslim communities living outside Indonesia or people born in Indonesia and of Indonesian blood who become permanent citizens or temporarily settle in a foreign country. The term diaspora derives from the concept of the migrating nation from their homelands (Brubaker, 2005; Hall, 1990)

Their structured existence within the Head of the Special Branch of the *Nahdlatul Ulama* (PCINU) of the Netherlands has indirectly opened a new direction for Moderate Islam for the diaspora Muslim community in the Netherlands.

Their *da'wah* role is of course not only limited to diaspora Muslims, but more than that, the PCINU Netherlands also oversees the diplomacy of Moderate Islam in the global arena. At the end of March 2017, for example, the PCINU Netherlands held an International Conference with the theme "*Rethinking Indonesian Islam Nusantara: from Local Relevance to Global Significance*." Two years later, PCINU followed up a conference with the theme *"Seeking the Middle Path (Al-Wasaṭiyya): Articulations of Moderate Islam,"* in 2019. This activity is one of the concrete efforts of how they narrate moderate Islamic *da'wah* literacy through social and actual media.

So far the achievements of moderate Islamic Da'wah in the Netherlands seem promising. However, there are several things that need to be explored further whether the content of Moderate Islamic Da'wah is the product of the *nahdliyyin* of Netherlands themselves or adopted from sources of *Ulama*, kiai and moderate Muslim intellectuals from Indonesia. This exploration is important because content providers for moderate Islamic studies in the Netherlands have a tough task to present an Islamic narrative that is adaptive to Western values without losing the roots of Indonesian Islam. Of course this is the attraction of a moderate *da'wah* content that can be accepted both in the virtual world and in the real world.

Research that carries the theme of Moderate Islamic *Da'wah* Literacy in the midst of diaspora Muslim communities is an effort to restore *al-washatiyah al-Islam* through social media. Thus, the consideration of *da'wah* literacy in the context of moderate Islam is important as the actual basis for conducting international collaborative research in the Master Degree Program in Islamic Communication and Broadcasting (KPI), Faculty of Da'wah and Communication at UIN Walisongo Semarang. This is also the embodiment of the commencement of the application and development of *da'wah* and communication science for humanity and civilization based on the unity of science in 2035".

Problem Formulation
1. What is the role of the PCINU of the Netherlands in mobilizing moderate Islamic *da'wah* literacy in diaspora Muslim communities in Europe?
2. How are the achievements and responses of the diaspora Muslim community to the moderate Islamic *da'wah* literacy movement?
3. What are the forms of moderate Islamic *Da'wah* literacy carried out by the PCINU of the Netherlands for the Muslim diaspora community?

Research Objectives and Uses
The purpose of this study can be formulated as follows:

1. To determine the reality of moderate Islamic *Da'wah* literacy carried out by the PCINU of the Netherlands in the Muslim diaspora community in the Netherlands.
2. To find out the achievements and responses of the diaspora Muslim community to the moderate Islamic *da'wah* literacy movement.
3. To describe the moderate form of Islamic Da'wah literacy carried out by the PCINU of the Netherlands towards the Muslim diaspora community.

Then, the usefulness of this research can be described as follows:
1. Theoretically, this research is expected to provide a source of scientific information for *da'wah* activities in the Netherlands based on the development of social media-based moderate Islamic da'wah
2. Practically, this research is expected to be able to carry out the vision and mission of the Da'wah Faculty of UIN Walisongo;*: Unity of Science's* as well as preserving moderate *Da'wah* values in people's lives, particularly diaspora Muslims in the West.

Theoretical Framework
The theoretical framework used in this study was abstracted into three substances; normative frameworks, institutional arrangements, and human agency. We believe that *Da'wah* Islamic is a strong normative framework, which is believed to be a theological bridge to spread Islam. However, more concretely John Meuleman (2011: 236-269) revealed that

"*Although it comprises efforts to convert non-Muslims, dakwah primary concern activities aiming at strengthening and deepening the faith of Muslims and developing their ways if life in conformity with principles*".

Moderate Islamic *Da'wah* Literacy in this study is a normative framework that emphasizes the importance of an understanding of Islam that is *rahmatan lil alamin* for Muslim diaspora in the Netherlands. As part of the framework of religious sciences which is manifested in the social sciences, *da'wah* is expected to always be more innovative, critical, and have a broad perspective because da'wah will always deal directly with the social structure of society. The reality that occurs in the digital era has marked significant social changes in society. For this reason, the *da'wah* actor (da'i) in this case can function as an agent of change which provides direction for changes to the social order in accordance with the objectives of *da'wah*.

The essence of *da'wah* in the socio-cultural system is to conduct and provide direction for change. This implies that *da'wah* will change the structure of society and culture from tyranny to justice, from ignorance to progress and intelligence, from poverty to prosperity, from backwardness to progress; all of which aim to improve the status of humans and society towards the pinnacle of humanity (*taqwa*).

Moderate Islamic *Da'wah* literacy does not only reach diaspora Muslims in a vacuum but is transmitted in institutional settings: for example, the role of the NU

organization, which can be found in the Netherlands. In this case the theory of the construction of social reality, Peter Berger and Thomas Luckmann (1991: 72) talked about the process of institutionalization whenever there is a reciprocal typification of actions that are habituated by the actors. In other words, the PCINU of the Netherlands institution emerged as an antithesis to the *da'wah* narrative carried out by hardline Islam on social media. Interestingly, the emergence of institutionalized behavior begins with shared inter-subjective interpretations of the world and, in Berger and Luckmann's view, institutionalization cannot be understood in isolation from interpretive approaches.

Once institutions have existed for some time and have been passed down to a new generation, according to Berger & Luckmann (1991: 78), these institutions as 'historical and objective facticities confront the individual as an undeniable fact. The institution is there outside of the one having coercive power over him. However, on this point, we disagree with Berger and Lukmann. In our view, a society always has some degree of agency, essentially the ability to do otherwise (Giddens & Pierson, 1998: 78). The agency-oriented perspective, as reminded by Jonathan Rigg (2007: 24), tends to emphasize the extent to which individuals have control over their lives.

Previous Research Studies

Based on the results of preliminary exploration of the research similar to this study, it is shown that this research is not the first study on moderate Islamic *da'wah* literacy in

diaspora Muslim communities. However, previous studies show that there are differences in the theme and focus of the study with this study. To provide an overview of the differences between this study and previous studies, some of the results of previous studies are be briefly described. First; it was written by Khairan Muhammad Arif (2020: 22-43.) on "Moderation of Islam (*Wasathiyah Islam*): Perspective of the Qur'an, As-Sunnah and the Views of the *Ulama* and *Fuqaha*.

Muhammad Arif pointed out that the concept of *wasathiyah Islam* or Islamic moderation when moving toward or the schools of Islamic thought which has become a discourse is important in the Islamic world today, looking at the condition of Muslims which has always been a defendant in any event of violence committed by a personal Muslims who do not understand the character and teachings of Islam. Therefore, this literary research aims to provide an understanding and original concept of the Islamic mode of thought so that every modern Muslim can understand and implement it correctly and comprehensively in his daily life. This research used library methods and studies of classical and modern Islamic literacy from the Qur'an, as-Sunnah and classical and modern books from the scholars and jurists who are competent in their fields. The literatures were carefully studied and analyzed by the researchers to produce appropriate and tested conclusions. The results of this study are; knowing with certainty the meaning and concept of Islamic moderation according to the Qur'an, as-Sunnah and

the scholars as well as answering the doubts of some Muslims against the concept of Islamic moderation.

The second study was the work of Zulkarnen (2018: 136-142): "Diaspora of Arab Descent in Jakarta." The results of this study indicate that diaspora is the spread of people from one native country to another. In forming a strong and unyielding character and personality, the Arabs carried out diaspora to Indonesia, particularly in Jakarta. Several interesting things happened to be studied culturally, so the research was limited to the causes of diaspora, mapping their settlements, and preserving their culture in Jakarta. This study had taken several steps to prepare preliminary data used for various cultural studies against Arab descent communities by interested parties. It is hoped that the results of this research can help and facilitate the public in reading, exploring, and understanding Arab descent communities and revealing the many sides of their culture which is rich in essential philosophy.

The third study was by Robeet Thadi, Mukhlizar, About (2021: 31-38) with the title "Da'wah Literacy in the Post Truth Era." The results of his research show two possibilities faced in the post truth era; we become victims or we benefit. This article aims to explain the importance of *da'wah* literacy in the post truth era through descriptive analysis of how digital literacy is in the post truth era, Islamic character, *da'wah* strategies in the *post truth* era and the real impact of *da'wah* in the post truth era. *Da'wah* literacy in the post-truth era is very important to be owned

by every *da'wah* actor in the post-truth era. Da'wah literacy strategies that can be used must have personality, politeness, and etiquette and have expertise and skills in finding and determining digital technology that is used consistently in addition to the skills of *da'wah* actors in the field of digital literacy. This era of disruption has changed human behavior and ways of communicating, so *da'i*, *ulama* and *ustadz* must be adaptive to communication technology; maximizing advances in digital technology in the development of digital sensitive propaganda strategies by growing digital literacy skills, being egalitarian and daring to be different, and responsiveness to information disruption in post truth era.

The fourth discussion is the work of Wildani Hefni (2020: 1-22) on "Religious Moderation in the Digital Space." This study was written as the initial note on mainstreaming of religious moderation in the digital realm to express moderate and tolerant religious narrative. The digital world provides a buffet of religious narratives that are free of access and are often used by certain groups to foster conflict and revive identity politics, which is marked by diminishing affiliation to religious institutions, shifting religious authority, strengthening individualism, and changing from pluralism to tribalism. The mainstreaming of religious moderation in the digital space is finding its momentum. Islamic religious colleges as peace laboratories then strengthen religious moderation content through the digital space as a counterweight to the rapid flow of information in the social media space. The counterbalance in

question is counter-narrative to give birth to a substantive and essential religious framing, namely moderate and tolerant.

The last is Darmoko's (2016) work "Javanese Culture in the Diaspora: An Overview of Javanese Society in Suriname." The results of this study show that Javanese *society and culture have been forged by centuries of circumstances and conditions. Cultural influences from outside, such as Hinduism - Buddhism, Islam, China, and Europe, indigenous cultures must lead to adapting, acculturation strategies. Local genius filters the influence of outside culture that enters from local culture. Javanese culture and society continue to experience changes, both caused by external and internal factors. Policies and socio-economic problems cause residents of a certain area to have to move. During the Netherlands colonial period until independence, there was a migration of people from rural to urban areas in Java, from rural islands to other islands and from villages in Indonesia to abroad. In new areas the Javanese formed new communities as the Javanese developed overseas and that was where the Javanese culture that they used to preserve, foster, and develop, such as the Javanese people in Jakarta, Deli Serdang – North Sumatra, Sitiyung – West Sumatra, Lampung, and Suriname.*

Darmoko *further explained that the Javanese people in this place had just lived side by side and mingled with other tribes and it was not uncommon for them to marry and have children and grandchildren. In the early days of the*

state of Suriname there were frequent conflicts between the tribes that were there. Surinamese Javanese often act as peacemakers for opposing tribes. Javanese cultural values serve to relieve tense situations and soften situations and conditions that are nuanced in violence. The value of Javanese local wisdom can be used as a "heirloom" wherever people are and in what circumstances they experience. The value of Javanese local wisdom prioritizes a sense of leadership and upholds the principles of equality and harmony and respect. This paper aims to explore the value of traditional leadership operating in Java in Suriname. The results achieved in this paper are determined by the value of Javanese local wisdom which is oriented towards leadership as a solution to the value of a conflict in society.

In contrast to the research above, in this study the author departs from a social phenomenon of society that is currently engulfing life in the modern era, with rapid social changes, where life is oriented towards materialistic, secularistic, rationalistic developments with science and technology in all fields. This condition does not always provide convenience in the implementation of *da'wah*, but there are some obstacles. Then, the opportunity given by literacy in providing solutions to the problem of moderate Islamic da'wah allows the research to conduct an analysis of *da'wah* literacy in diaspora communities. These arguments show a fundamental difference between this study and

previous studies so that this research can add to the scientific repertoire in studies that have been studied previously.

Research Methods
Types and Research Approach

This research which was a descriptive qualitative type with regard to Moderate Islamic Da'wah Literacy in the midst of the Muslim diaspora community was an effort to restore *al-washatiyah al-Islam* through social media. Therefore, the research method used in this research approach was a qualitative method. Bogdan and Taylor (in Moeloeng, 1996: 3) define qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. In this study, it was directed at how Moderate Islamic Da'wah Literacy is an effort to restore *al-washatiyah al-Islam* through social media holistically (whole). Therefore, in this case, it is not permissible to isolate individuals or organizations into variables or hypotheses, but it is necessary to view them as part of a whole.

The approach used was phenomenological in which the research emphasized more on the subjective aspects of the behavior of the people or organizations of the Muslim Diaspora community. The researcher tried to enter into the conceptual world of the subjects he studies in such a way, in this case, moderate Islamic *da'wah* on social media, so that researchers understand what and how an understanding,

opinion, or view is developed by the Muslim diaspora community around events in everyday life. Phenomenologists believe that in living things there are various ways to interpret experience through interaction with other people, and that it is the notion of experience that shapes reality (Moeloeng, 1996: 9).

The use of this method was on the grounds that the researchers focused on moderate *da'wah* literacy. Meanwhile, the phenomenological approach aimed to describe the meaning of life experiences experienced by individuals and organizations, including the certain concepts or phenomena by exploring the structure of human consciousness. Through this phenomenology, the researchers tried to connect theory with the real world, between theory and the occupied world of life (Hardiman, 1993: 5). The phenomenology referred to here was a *verstehen* development offered by Max Webber, in which the reality that occurs in the real world is understood and the meaning behind what is happening is sought (Maliki, 2003: 233). Henceforth, enomenology as a descriptive and introspective analysis experiences the depth of all forms of consciousness and direct experience (Bagus, 2002; 236).

Sources and Types of Data

The sources of data in this study were the subjects where the data could be obtained. Source of data in research is a very important factor because the source of data will involve the

quality of research results. Based on the sources, the data were grouped into two; primary and secondary data sources.

The primary data sources were the sources of data obtained directly by using the instruments that had been determined in this study. The primary data sources in this study were the social media used by the Muslim diaspora community in the Netherlands. The secondary data sources were the sources of data or information obtained indirectly from public research objects, which consisted of books, documents, journals and so on. These data could be found anywhere including on the internet. In this study, the secondary data sources were documents, journals, and manuscripts from the Institute at PCINU Netherlands

. *Data Collection Techniques*

The techniques used in this study were observation, interviews, and document studies.

a. Observation

This research is related to moderate da'wah literacy, of course seeing firsthand how the activities and content of published da'wah are important things that must be observed.

b. Interviews

The interviews in this study are in-depth interviews conducted by means of an open *(open interview)* or closed

with a questionnaire that has been prepared. The informants of this research are:

1). The Head of the PCINU of the Netherlands

2). Diaspora Muslim Community

3). Indonesian Mosque Management in the Netherlands

4). Staff of the Indonesian Embassy in The Hague

c. Document study

The document study for this research was conducted on:

1) Legislation on media, 2) Regulations regarding ITE, 3) Youtube and Instagram Content

In addition to the techniques above, this research also used Focus Group Discussion (FGD) in an effort to absorb the views of various parties, including:

1). The administrator of the PCINU Netherlands

2). Diaspora Muslim community

3). The stakeholders, in this case the Indonesian Embassy

Technically, FGDs could be carried out both in the process of extracting data and before exposing the final results of this research.

Data Validity

Sugiyono (2015: 92) states that the technique of checking the validity of the data is the degree of confidence in the

research data obtained and can be justified for the truth. In this study will test the credibility. Credibility test is a test of confidence in the qualitative research data (Prastowo, 2012: 266). Moleong (2016: 324) states that this credibility test has two functions, namely the first function is to carry out inspections in such a way that the level of confidence in our findings can be achieved, and the second function is to demonstrate the degree of trustworthiness of our findings by way of proving the multiple facts that being researched. In this study, to test the credibility, the researchers used triangulation. Moleong (2016: 330) explains that triangulation is checking the validity of data that utilizes something other than the data for data checking purposes, or often referred to as triangulation as a comparison of data. It is also explained by Sugiyono (2015: 372) that triangulation is a technique of checking the validity of data that combines various data collection techniques and existing data sources. This triangulation utilizes something other than research data, with the aim of checking or as a comparison to research data obtained.

The triangulation technique used in this research was source triangulation. Sugiyono (2015:373) reveals that triangulation of sources is comparing and checking back the degree of trust in information obtained through different times and tools in qualitative research. The application of this method can be achieved by comparing the data from observations with data from interviews, and documentation. It means comparing what was done (respondents), with the

interview information given in the interview, which is consistent and supported by documentation data in the form of photos and other data such as scientific journals, previous research and theories that are relevant to the objectives of this study.

Research Data Analysis

Prior to data analysis, data presentation is an important part of qualitative research. Presentation of data which is a collection of information that is arranged regularly and provides the possibility of drawing conclusions and taking action (Silalahi, 2009).

Presentation of data is used in qualitative research and for qualitative data in the form of narrative texts. Narrative text is for processing information. Human; with a cognitive tendency is to simplify complex information into simple unified forms. Presentation of data in qualitative research can be done in the form of matrices, graphs, networks, and charts. They are designed to combine organized information in a coherent and easy-to-understand form. Therefore, the presentation of this data is part of the analysis of qualitative research.

More specifically, this research was phenomenological in nature, so the data analysis used was inductive data analysis, which is a method of thinking that starts with specific facts, namely facts on the ground on how Moderate Islamic Da'wah was carried out by which the general conclusion was then drawn. This was conducted for

several reasons; the inductive process was more able to find multiple realities as contained in the data; the inductive analysis was more able to make the researcher-respondent relationship explicit, recognizable, and accountable; the inductive analysis could describe the setting in full and can make decisions about whether or not to transfer to another setting; the inductive analysis was more able to find mutual influences that sharpen relationships so that they could take into account the values explicitly as part of the analytical structure (Moeloeng, 1996: 5).

In detail, the data analysis in the phenomenological approach was carried out through the following stages:

1. The initial stage of the researcher carried out a full description of the phenomena experienced by the research subjects. All experiences carried out by the research subjects obtained from interviews were transcribed in written form.
2. Horizontalization stage. From the transcripts, the researcher conducted an inventory of important questions that were relevant to the research topic. At this stage the researcher had to be able to postpone a subjective direct assessment, so that this element of subjectivity did not interfere with the important points of research data originating from interviews with research subjects.
3. *Cluster of meaning* stage. At this stage, the researcher classified the statements into themes or units of meaning

by reducing the answers to the interview questions that overlapped and repeated.

4. Essence description stage. The researcher constructed a comprehensive description of the meaning and essence of the experiences experienced by the research subjects.

The researcher reported the results of the experience of the research subject and provided the reader with an understanding of how the research subject experienced a phenomenon that showed a single meaning unit of experience that had an important structure (Creswell, 1998: 54-55, 147-150; Moustake, 1994: 235). -237)

CHAPTER II

THE CONCEPT OF THE DIASPORA AND MODERATE ISLAMIC PREACHING

The concept of the Diaspora

Advances in science and technology as well as the ease of access that can be obtained have encouraged people to move from one country to another with various goals, such as the hope of obtaining a better life, continuing study, assignments, work, career development and various other reasons. This movement from one country to another is known as the "diaspora".[2]

In the Wikipedia dictionary it is stated that originally, the term Diaspora (with capital letters) was used by the Greeks to refer to the citizens of a royal city who migrated to the colony with the intention of colonization to assimilate the territory into the kingdom. It is further stated that the term diaspora comes from the ancient Greek diaspeiro, which means "the spreading or sowing of seeds" is used (without capital letters) to refer to any nation or ethnic population who is forced or compelled to leave their traditional ethnic homeland; their dispersal in various other parts of the world, and the resulting developments due to their dispersal and culture.[3]

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[2] I Nengah Suantra dan Made Nurmawati, DIASPORA DAN KEWARGANEGARAAN, p. 3.

[3] http://id.wikipedia.org/wiki/Diaspora

KBBI (Big Indonesian Dictionary) explains that diaspora is a time when a nation is scattered in various parts of the world and the nation does not have a state.[4] Sujatmiko gives a slightly different definition by calling it a term that refers to a nation or ethnic population who is forced or compelled to leave their traditional ethnic homeland; their distribution in other parts of the world; and developments resulting from their spread and culture.[5]

Arab society in Indonesia is often juxtaposed with the spread of Islam which in the VII century AD or the first year of Islam, they had come to Malay countries.[6] The history of the entry of Islam into Indonesia, especially the history of its development, cannot be separated from the history of the entry of Arab immigrants. The entry of the rahmatan lil 'aalamiin religion through the commercial route which had been used as an initial theory was apparently supported by several other reasons that we have mentioned above that there is an interest in carrying out religious orders, namely spreading them, but there are also reasons that we divide into two, namely: internalnamely the occurrence of wars between groups within the Muslims at that time which caused the losing group to immediately find a new place to

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[4] (http://kbbi.web.id/diaspora)

[5] E. Sujatmiko, Kamus IPS, (Surakarta: Aksara Sinergi Media Cetakan 1. 2014), p. 55.

[6] Hamka, Sejarah Umat Islam, (Selangor: PTS Media Group Sdn Bhd, 2016).

live[7]factors,, and external factors, namely the unfinished crusade for 2 centuries which caused the transition of Palestine from a trading center to a battlefield and the invasion of Mongolia to Baghdad which caused the Arabs at that time to prefer to carry out diaspora to an archipelago far from war and has rich natural resources.[8]

Muslims who migrated to the West left their homeland for a better life in Europe, America, Australia and other parts of the world. While in the West, they are trying to rebuild their identity, their Islam. In the first step, they remind themselves and their families that they already have an identity and therefore Islam becomes an important pillar of their identity. They work together to build mosques and schools to protect the remnants of their past identities from extinction. Once they establish their identity and feel strong, they begin to introduce themselves to others.[9] The diaspora pattern is actually a concept that is also rooted in the treasures of Islamic civilization. This concept began when the Prophet Muhammad saw migrated from Mecca to Medina.[10]

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[7] D. Fromkin, A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East, (New York: Owl.1989).

[8] C. Hillenbrand, Perang Salib Sudut Pandang Islam Penerjemah: Heryadi, (Jakarta: Serambi, 1999).

[9] Taha Jabir al-Alwani, "Refleksi atas Perdebatan Muslim Moderat," dalam Suaidi Asyari, Siapakah Muslim Moderat, p. 215.

[10] Ahmad Najib Burhani, Islam Dinamis: Menggugat Peran Agama, Membongkar Dokrin yang Membatu (Jakarta: Kompas Media Nusantara, 2001), p. 172-173.

In Medina the Prophet Muhammad built a migrant community. This migrant community later became the forerunner of Muslim civilization. Migrant Muslims continue to think about how to build a community that is able to blend in and not feel isolated in their new place and feel at home. However, they still have an attachment to their place of origin, Mecca, and continue to conduct studies and thoughts for the development and development of Muslims in Mecca. Thus, the idea of a migrant diaspora is central to Islamic history.

Diaspora Muslims are usually minority Muslims. Therefore, it is important to examine a little about the concept of minority. Following Kettani's definition, simply, a person or group of Muslims can be categorized as a minority. First of all, he is called a minority because of the small number. A person or group of people is said to be a minority if it is "far behind in terms of numbers" in a position compared to groups of followers of other religions whose numbers are much larger. Kettani framed the discussion about Muslim-majority minorities in the context of the nation-state, not in other, more natural forms of society, for example, ethnicity, ethnicity (qabilah), nationality (sha'b), and groups (thaifah). In the context of a nation-state, a group of people or a number of citizens who embrace Islam, because the number is small, can be called a Muslim minority if they lose in number compared to adherents of other religions in the country. With a relatively small number, they then experience various unintended

problems, such as being politically marginalized, having difficulty integrating into the nation-state, being socio-culturally segregated, and being crushed by economic difficulties. As a result, Muslim minorities build and maintain their own concept, identity and identity.[11]

This is not only because the Prophet is a central point in the history of Islam but in subsequent periods the concept of diaspora also still plays an important role in the development of Muslim civilization, for example the case of the construction of Baghdad city. Baghdad city was essentially also built by immigrant Muslim communities. There were two caliphs whose ambition was to build Baghdad like Greece as an academic city, so that Baghdad became the center of a new civilization. Likewise, the Spanish Muslim community, as a whole, was formed from a community of nomads, Muslims from Egypt and Morocco who later formed Muslim civilization. With such an inner atmosphere, it is as if the Muslim minority is going in a different direction than the nation-state in which they live. Thus, the Muslim minority is often a complicated and bleak issue. Studies of minorities began to attract the attention of experts since the 1950s and 1960s. In that decade, political experts in the West began to be interested in examining the influence of the formation of nation-states in newly

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[11] Aji Damanuri, Muslim Diaspora Dalam Isu Identitas, Gender, Dan Terorisme, (Islamica, Vol. 6, No. 2, March 2012), p. 236.

independent countries on ethnic shifts and groupings in their geographic areas.[12]

For example, in the case of the construction of Baghdad city, Baghdad city was essentially also built by immigrant Muslim communities. There were two caliphs whose ambition was to build Baghdad like Greece as an academic city so that Baghdad became the center of a new civilization. Likewise, the Spanish Muslim community, as a whole, was formed from a community of nomads, Muslims from Egypt and Morocco who later formed Muslim civilization.[13] It was in Spain that a community of Muslim thinkers, writers and scientists came to form an intellectual culture. Then this diaspora community responds to developments and often shifts the centers of civilization itself. As Mecca as the center of civilization which became the birthplace of Islam was shifted by Medina, Medina was shifted by Damascus, Damascus by Baghdad and so on. All religions, including the three heavenly religions, have developed rapidly and gave birth to great civilizations just after leaving their place of birth. Jews and Christians were born in the Middle East, but thrived in Europe and America. Islam which was born in Mecca and Medina once gave birth to a great civilization after developing in Baghdad, Iran, Egypt, and Spain. Now Islam has followed and penetrated

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[12] M. Ali Kettani, Minoritas Muslim di Dunia Dewasa Ini, terj. Zarkowi Soejoeti (Jakarta: Raja Grafindo Perkasa, 2005).

[13] Ziauddin Sardar, Islam tanpa Syari'at: Menggali Universalitas Tradisi (Jakarta: Grafindo Khasanah Ilmu, 2005), 32.

the Western world following the religions of its predecessors, Judaism and Christianity. Most Muslims immigrated to America after the passage of the Asia Exclusion Act in the 1960s. They entered America which had passed the Civil Rights Act of 1964 and the Immigration Act of 1965. At that time America was experiencing an identity crisis, a country that felt uncomfortable with its racist past. America has begun to tolerate mixed identities and is slowly considering itself as a pluralist society. Therefore, Muslims think America will give him a better life. Some immigrants came for fear of punishment due to affiliation with Islamic movements.[14]

The concept of diaspora is the same as migration.[15] Migration is the movement of people from one country to another for economic reasons.[16] According to Todaro's theory, migration is a process that greatly influences a person in terms of economic, social, educational and demographic characteristics.[17] From an Islamic perspective, the concept of relocation or migration is taken from the

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[14] Komaruddin Hidayat, dalam http://www.uinjkt.ac.id/index.php/category-table/1275-muslim-diaspora.html.

[15] William Safran, Diasporas in Modern Societies: Myths of Homeland and Return-Journal Nationalism and Ethnic Politics (University of Colorado, 1991).

[16] Kamus Dewan, Dewan Bahasa dan Pustaka, 1994.

[17] Sami Mahroum, Highly Skilled Globetrotters: The International Migration of Human Capital, (Institute for Prospective Technological Studies Joint Research Center of the European Commission, 1999).

concept of the Prophet's Hijrah from Mecca to Medina for a more peaceful life and spreading Islamic teachings.[18]

Diaspora is the spread of people from one native country to another,[19] while Sujatmiko[20] gives a slightly different definition by calling it a term that refers to a nation or ethnic population who is forced or forced to leave the traditional ethnic homeland; their distribution in different parts of the world; and the developments that have resulted from culture and its spread.

Diaspora Muslim communities and Islam have been subjected to "securitization" and "domestication" through policies directed at their policing and urgent social and cultural integration. Securitization and domestication are governance strategies based on a logic of spatial exclusion and inclusion focused on disciplinary bodies. Whereas national sovereignty and territoriality have long been rooted in spatial terms, what is new in securitization at this time is the dimension of national/transnational governmentality and the impact of transnational securitization on citizenship as conditional and degradable. Therefore, while securitization and domestication are state-managed strategies, they are at the same time an expression of transnational governance, the

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[18] Haekal, Muhammad Husain, 1987. Sejarah Hidup Nabi Muhammad. PT Intermasa.

[19] https://dictionary.cambridge.org/dictiona ry/english/diaspora. it was accessed on October 4, 2021.

[20] E. Sujatmiko, Op.Cit, p. 55.

scaling of sovereignty up and down as one of the outcomes of globalization.[21]

Diaspora is an environment in which culture is developed and enriched directly. Diaspora development is carried out by spreading the culture, values and traditions of its people, but at the same time integrating into societies with different cultures, which implies the acquisition of new socially and spiritually significant qualities. The psychological reason for the emergence of the diaspora is that the people who are far from their homelands begin to understand, appreciate, and even love their native culture.[22]

Obligation of *Da'wah*

Viewed from a language perspective, the word *da'wah* comes from the Arabic word which is the mashdar form of the word da'a, yad'u, which means an appeal, invitation, or call (Ilyas Ismail, 2006: 144). This exclamation can be made through sound, words, or deeds. *Da'wah* can also mean prayer, namely hope, a request to Allah swt. as stated in the word of Allah QS. Al-Baqarah [2]: 186. Meaning: And when My servants ask you about Me, (then answer) that I am near. I grant the supplication of those who pray when

[21] GUPTA, A. and FERGUSON, J., "Beyond 'culture': space, identity, and the politics of difference", 1992, Cultural Anthropology 7 (1) p. 6–23.

[22] Elena Serukhina, FENOMENA DIASPORA DALAM PELESTARIAN BUDAYA NASIONAL PADA CONTOH DIASPORA RUSIA DI BOLIVIA, p. 2.

they pray to Me, then let them fulfill My orders and let them believe in Me, so that they are always in a state of truth (Ministry of Religion of the Republic of Indonesia, 1990: 51).

There is a view that states that the legal preaching of fardu 'ain is based on the hadith of the Prophet SAW:

"Whoever among you sees an evil, let him change it with his hands, if he is not able to do it with his tongue, if he can't do it with his heart and it is weaker than faith" (Musnad Imam Ahmad bin Hambal, Juz II, 1978M/1398H: 20)

The sentence "whoever" in the hadith is a word that has a general meaning which includes every individual who is able to change munkar by hand, mouth or heart, be it general *munkar*. or specifically. Thus, changing an evil is a commandment that must be carried out according to the level of ability. If one is unable to carry out one of these three factors, it is a sin for him and he is out of the predicate of true faith. This command was conveyed by the Prophet to his people so that they convey *da'wah* even if it is only one verse. This invitation means that every individual is obliged to deliver *da'wah* according to the level of his ability yes (Abdullah Nasih 'Ulwan, 1406 H/1986 M: 7-21, Muhammad Amin Husain, 18-19).[23]

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[23] Aminudin, Konsep Dasar Dakwah, (Al-Munzir Vol. 9, No. 1, Mei 2016), p. 34.

Meanwhile, some other scholars argue that the law of *da'wah* is *fardhu kifayah*. If the *da'wah* has been carried out by a group or some people, all the obligations of *da'wah* for all Muslims fall because it has been carried out by some people. This is based on the word *minkum* which is given the meaning of *lit'tab'id* or part.[24]

Then, the concept of *da'wah* has been conceptually formulated by scholars with various meanings. The definition of *da'wah* is put forward by the *da'wah* experts (experts) as follows: a. Ibn Taimiyah *Da'wah* is an effort process to invite others to believe in Allah, believe what has been preached by the Prophet and obey what has been ordered. From this understanding, it seems that Ibn Taymiyya leans towards understanding *da'wah* as a continuous process for people who are familiar with Islam and its teachings, as well as inviting them to worship Allah sincerely to achieve the degree of Ihsan.

Da'wah activities have existed since the existence of tasks and functions that must be carried out by humans in the wilderness of this world's life. From time to time the spirit or zeal and efforts in *da'wah* activities have never been extinguished.[25]

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[24] Ibnu Katsir, Tafsir al-Qur'an al-'Adhim, Juz I, Cet. ke-2, (Beirut: Dar al-Jayl, 1410 H/1990 M) p. 368.

[25] Enjang, AS dan Aliyudin. Dasar-Dasar ILMU DAKWAH, Bandung; Widya Padjadjaran., 2009. First Edition. P., 39.

Amrullah Achmad *Da'wah* Islam is an actualization of faith (theological) which is manifested in a system of human activities of faith in the social field which is carried out regularly to influence the way humans feel, think, behave, and act on the plains of individual and socio-cultural reality in order to realize the teachings of Islam. Islam in all aspects of life by using a certain way of

Da'wah which stems from this narrow understanding (bi al-lisan) shows more ways in expressing and delivering *da'wah* that are more oriented to religious lectures, which at this time are developing into a rhetorical discipline. Then the operational *da'wah* bi al-lisan (rhetoric) developed into *da'wah bi al-kitabah*, namely by writing such as in books, writings in newspapers, magazines, and others. Furthermore, *da'wah* bi al-hal, namely *da'wah* that leads to efforts to influence and invite people, or groups of people (society) by example and charity, its development became popular with the name of development *da'wah*.

Understanding the Concept of *Da'wah* The concept of *da'wah* consists of two syllables, namely concept and *da'wah*. The concept etymologically means a design, idea, or anything that is used by the mind to understand something (P3B, 1989: 456). In line with that, Muin Salim defines the concept of some of the main ideas that underlie one general idea or idea (Salim, 1990: 17). Thus, the concept is a very basic thing that is used as a benchmark in carrying out something. Etymologically, *da'wah* comes from Arabic - - ا which means a call, invitation, or call (Ministry of Religion

RI, QS. 10: 25; 12: 23; 2: 221; Umar 1987: 52). Furthermore, M. Natsir is more likely to interpret *da'wah* as amar nahi mungkar Lut, 1999: 67). Thus, it can be understood that *da'wah* is an effort to convey Islamic teachings that is carried out consciously and planned by using certain ways to influence others to follow what is the goal of the *da'wah* without any coercion. *Da'wah* in such a context has a deep understanding, namely that *da'wah* amar ma'ruf, not just to convey, but requires several conditions, namely looking for suitable material, knowing the state of the subject of *da'wah* correctly, choosing a representative method, and using wise language. . From the explanation above, it can be understood that the concept of *da'wah* is a reflection of the elements of *da'wah*, so that the idea and implementation of *da'wah* cannot be separated from a unity of these elements that must run simultaneously to get maximum results.

Da'wah which means to invite can also be found in various terms such as propaganda, information, broadcasting, education and teaching. In the following, the author explains the terms in question: Propaganda Propaganda comes from the Latin "propagare" which means to spread, to move (Ya'qub, 1992: 18). A writer named Kimbal Young said that "propaganda is a good word gone wrong" (a word that was good then becomes bad or happens wrong). (Arifin, 1992:18). Thus, propaganda does not contain pedagogical goals as in *da'wah* where these goals are very prominent. Why, because in propaganda, there is no

effort aimed at developing a person to think healthy or critically and does not contain elements that can lead one to an ability to draw conclusions from one's own comparison. Information Lighting has a specific purpose. Lighting is more likely to be passive, meaning that it does not require a real reaction from the person receiving it. Therefore, enlightenment is a part of *da'wah*. Broadcasting is one part of *da'wah* or one way of delivering *da'wah*. However, broadcasting can also be used for explanations that already have the main issues and can also be used to broadcast main issues without explanation. Education and teaching (*ta'lim*) Education and teaching are also part of one of the tools in preaching (Omar, 1985: 1). Education is more emphasized on affective aspects in addition to cognitive and psychomotor aspects. In other hand, teaching is more emphasized on the material which is knowledge transfer.

The terms above are essentially to invite someone, but *da'wah* is more comprehensive. Substantially, the *da'wah* desired by revelation is an invitation to al-khair and away from al-munkar which is very popular with the term *amar ma'ruf nahi mun*gkar. Therefore, in essence, *da'wah* in Islam invites all mankind to return to the path of Allah SWT., in order to realize the khaerah ummah, namely a just and prosperous society under the protection of Allah SWT.

According to Andi Hermawan,[26] *Da'wah* is a must in carrying out religion, advanced *da'wah* activities will have an influence on religious progress and vice versa, sluggish *da'wah* activities will result in religious decline. The existence of such a reciprocal relationship, it is understandable if Islam places the obligation of *da'wah* on each of its adherents. The progress and decline of the Islamic ummah is closely related to the *da'wah* activities it carries out. Efforts to spread and realize his teachings in the midst of human life is a *da'wah* effort that must be carried out by Muslims, especially in the future it will be heavier and more complex, this is because the problems faced are increasingly urgent so that *da'wah* can develop more complex as well. In this case, Muslims need to continuously explore, interpret, and apply *da'wah* in accordance with the guidance and development of life.

According to H. Ahmad Subandi[27] in his journal entitled The Nature and Context of *Da'wah* Basically, *da'wah* is a Muslim obligation that will never be dismissed for all time. As far as life is in the body, so far the obligation of *da'wah* is attached to every Muslim. As an obligation from the Divine, the underlying value references are also divine.

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[26] Andy Dermawan Dkk,.Metodologi Ilmu Dakwah (Yogyakarta: LESFI, 2002), p. Xiii.

[27] H. Ahmad Subandi, Hakikat Konteks Dakwah, (AL-QALAM, Vol. XVIII No.90-91), p. 1.

According to Kaharuddin[28] in his journal entitled *Da'wah* in Islam. Islam is a religion of *da'wah*, which is a religion that must be preached to all humans. So Islam and *da'wah* are two things that are interrelated and cannot be separated. If Islam as a *da'wah* religion gives birth to *da'wah*, then preaching means reviving and developing the religion of Islam. So whoever and wherever he is and believes, teaches the religion of Islam, is automatically obliged to carry out *da'wah* according to his ability, because that is what the Messenger of Allah did together with his companions and continues to this day. Islam developed and was known to mankind throughout the history of Islam because of the efforts of *da'wah*.

According to Drs. Hafizurrahman, MA.,[29] in his journal entitled *Da'wah*, Environment, and Community Development. *Da'wah* in the form of community development is the process of a series of activities that lead to improving the standard of living and welfare of the community as well as community happiness and efforts to increase awareness of bad behavior to behave better. Ideally, the development of an effective *da'wah* must refer to the community to improve the quality of its Islam, as well as the quality of its life. *Da'wah* not only promotes Islamic religious matters, but also fosters a work ethic. *Da'wah bil*

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[28] Kaharuddin, Dakwah dalam Islam, (Al-Tajdid, Vol. V/March, ISSN: 2085-3157, 2011), p. 60.
[29] Hafizur Rahman, Dakwah, Lingkungan Dan Pengembangan Masyarakat (Widyaiswara Bpsdm Prov. Sumbar).

hal does not mean without *maqal*, but rather emphasizes the attitude of behavior and real activities that interactively bring people closer to their needs which can directly or indirectly affect the increase in diversity. The development of science and technology as well as the impact of development today, has a strong influence on the emergence of two opposing phenomena. On the one hand, people are increasingly becoming secular while on the other hand they are increasingly religious in nature, even tending to be sufistic or fundamentalistic. This can be seen from excessive radicalism which is often called a splinter movement and the extreme attitude of some people. There is also a society that is often called the paranormal which is a place of escape for humans who experience despair. All of this happens due to the weak quality of religion, the understanding of Islam is not complete and complete because it only uses one of the rational and mystical paradigms or only focuses exclusively on static norms or on contextual and dynamic ones. Whereas Islam is a unified whole that influences each other for example components of *aqidah*, *shari'ah*, morals, *mu'asyarah* and so on. Development models that focus on economic growth and equity tend to separate or alienate the spiritual aspect. Therefore, humans as creatures who are glorified by God above other creatures, are commanded as vicegerents of God in life on this earth. Humans are equipped with potential and physical strength and the ability to think. In social life, it is required and responsible for inviting, doing makruf as well as leaving munkar. This means that humans cannot be separated from the function of

da'wah, that *da'wah* has relevance throughout the ages, because humans cannot be separated from lust and its various negative tendencies.

According to Nurwahidah Alimuddin[30] in her journal entitled Concept of *Da'wah* in Islam *Da'wah* as an effort to realize Islamic teachings in all aspects of human life, is an obligation for every Muslim (Abu Zahrah, t.th: 129; Mulyana, 1999: 54). *Da'wah* carried out by every Muslim must be continuous, which aims to change human behavior based on the right knowledge and attitude, namely to bring people to serve Allah in total.

According to Aminudin,[31] *Da'wah* is an attempt to teach the truth to those who are negligent, bringing good news about the blessings of this world and the blessings of the hereafter (heaven), giving practice about the recompense of hell in the hereafter and its misery. Islam as a teaching is meaningless if it is not realized in action amaliah. This is a consequential aspect of the existence of Islam which not only highlights one side of human life, but also highlights all the problems of human life totally and universally. Some of the foundational verses of the Qur'an under the discussion include QS. Al-Hjj: 67, QS. Fushilat: 33, QS. The scholars have explained that *da'wah* is fardlu kifayah. Therefore, if somewhere there are preachers who have established

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[30] Nurwahidah Alimuddin, Konsep Dakwah Dalam Islam, (Jurnal Hunafa Vol. 4, No. 1, March 2007: 73 – 78).

[31] Aminudin, Konsep Dasar Dakwah, (Al-Munzir Vol. 9, No. 1, May 2016), p. 29.

da'wah, then the obligation of *da'wah* for others will fall automatically. If in a place (area) requires continuous *da'wah*, then in this condition *da'wah* becomes fardlu kifayah, meaning that if the *da'wah* has been carried out by people who have the ability and expertise, then the burden of the obligation will fall for others. *Da'wah* is an implementation of God's commandments, namely calling people to the teachings of Islam which includes many things, such as issues of theology, sharia, morals, and institutions.

Dr. Muhammad Qadaruddin Abdullah, M.Sos.I[32] stated that preaching is a life struggle to uphold and uphold divine laws in all aspects of human life and society, so that Islamic teachings become the sibghah (dye) that underlies, animates and colors all human attitudes and behavior in life and social life.

Da'wah is an invitation or call to the good and the better. *Da'wah* contains the idea of progressivity, a continuous process towards the good and better in realizing the goals of *da'wah*. *Da'wah* in practice is an activity to transform Islamic religious values which have an important meaning and play a direct role in shaping people's perceptions of various values of life (Ilaihi, 2010: 17).

According to Imam Nuryadin *Da'wah* activities have existed since the existence of tasks and functions that must be carried out by humans in the wilderness of this world's

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[32] Muhammad Qadaruddin Abdullah, Pegantar Ilmu Dakwah, (CV. Penerbit Qiara Media, 2019).

life. From time to time the spirit or zeal and efforts in *da'wah* activities have never been extinguished. Every creature in this life is created to carry out the obligations that have been prepared for him, in order to fulfill his duties in this life according to the will of Allah, in accordance with the system of this universe.

Da'wah is an effort and activity, both in the form of words and a deed, which contains an invitation or a call to others to know, appreciate, and practice the teachings of Islam in everyday life, to achieve happiness in this world and in the hereafter. Thus, *da'wah* is not limited to mere explanation and delivery, but touches the aspects of personal, family, and Islamic development and formation.[33]

The scholars have explained that *da'wah* is fardlu kifayah. Therefore, if somewhere there are preachers who have established; *da'wah*, then the obligation of *da'wah* for others will fall by itself. If in a place (area) requires continuous da'wah, then in this condition da'wah becomes *fardlu kifayah*, meaning that if the *da'wah* has been carried out by people who have the ability and expertise, then the burden of the obligation will fall for others. In such conditions, *da'wah* for others becomes a sunnah muakad and is a good deed. On the other hand, if in a certain place or area no one carries out *da'wah* at all, then the sin is borne by the whole community and the burden of obligations is borne

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[33] Fathul Bahri An-Nabiry. Meniti Jalan DAKWAH Bekal Perjuangan Para Da'i. (Jakarta; AMZAH, 2008). First Edition, p. 22

by all. Under these conditions, every individual Muslim is required to preach according to the level of his ability. Thus, *da'wah* can become fardlu 'ain if in a place no one is doing *da'wah* and *da'wah* can become *fardlu kifayah* if somewhere there are already people doing *da'wah*. Likewise, when the number of da'i is still small, while the level of evil is very high and ignorance is rampant, then *da'wah* becomes *fardhu* 'ain for every individual according to his ability.[34]

Islam is a religion of *da'wah*, which is a religion that commissions its people to spread and broadcast Islam to all mankind. The teachings of Islam which cover all aspects of life are used as a way of life, and are carried out in earnest. The effort to spread Islam, and to realize its teachings in the midst of human life, is a *da'wah* effort which under any circumstances and anywhere must be carried out by Muslims. The implementation of Islamic *da'wah* efforts, especially in the future, will be increasingly difficult and complex.[35]

Preaching Islam to others, and admonishing ma'ruf nahi munkar is an obligation in Islam. Therefore, it is appropriate for Islamic activists to sacrifice them and give them their rights with their struggles, thoughts, and

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[34] Aminudin, Op.cit, P. 35

[35] Nurfuadi, Reaktualisasi Profesi Dakwah, (Komunika, Vol. 2, No. 1, January - June 2008), p. 54.

opportunities.[36] Even this *da'wah* obligation is essentially the main and fundamental task for every *da'wah* interpreter. *Da'wah* which essentially calls on Allah is the obligation of every Muslim. This awareness is important to be instilled in every Muslim. Allah (swt) said, "Call (humans) to the path of your Lord with wisdom and good lessons, and argue with them in a better way. Indeed, your Lord knows best who has strayed from His way and He knows best those who be guided" (Surat an-Nahl [16]: 125); "And let there be among you a group of people who call to goodness, enjoin the right and forbid what is evil. They are the lucky ones" (Surah Ali Imron [3]: 104).[37]

The concept of Islamic Wasatiyah

According to Agus Zaenul Fitri,[38] Wasathiyah Islam emerged as a counterweight to the emergence of groups that often heretical and disbelieve (takfiri) other groups. In addition, wasathiyah education is an understanding of moderate Islam, with the idea of opposing violence, defending the oppressed, fanaticism, extremism, rejecting intimidation, and terrorism. Wasathiyah is one of the main characteristics of Islam because it is this value that always connects Muslims with their basic principles.

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[36] Ibid, p. 63.

[37] Ibid, p. 64.

[38] Agus Zaenul Fitri, Pendidikan Islam Wasathiyah: Melawan Arus Pemikiran Takfiri Di Nusantara, (Kuriositas, Edisi VIII, Vol. 1, Juni 2015), p. 45.

According to Khairan Muhammad Arif, the[39] concept of Islamic *Wasathiyah* or Islamic moderation has now become a direction or school of Islamic thought that has become an important discourse in the Islamic world today, seeing the condition of Muslims who are always accused in every incident of violence committed by personal Muslims who are not understand the character and this teachings of Islam.

According to Zainun Wafiqatun Niam,[40] Islam that is graceful and *wasathiyah* is manifested in Islamic attitudes and behavior that are inclusive, humane and tolerant. This attitude should be emphasized more in responding to pluralism and diversity like Indonesia, and Muslims should also appear as "mediators" or mediators, fair and just in relations between different groups.

According to Agus Zaenul Fitri,[41] *Wasathiyah* Islam emerged as a counterweight to the emergence of groups that

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[39] Khairan Muhammad Arif, Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha, (Fakultas Agama Islam, Universitas Islam As-Syafiíyah, Indonesia), p. 1.

[40] Zainun Wafiqatun Niam, Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan Lil'alamin: Peran Nu Dan Muhammadiyah Dalam Mewujudkan Islam Damai di Indonesia, (PALITA: Journal of Social-Religion Research Oktober 2019, Vol.4, No.2, p.91-106 ISSN(P): 2527-3744; ISSN(E):2527-3752), p. 1.

[41] Agus Zaenul Fitri, PENDIDIKAN ISLAM WASATHIYAH: MELAWAN ARUS PEMIKIRAN TAKFIRI DI NUSANTARA, (Kuriositas, Edisi VIII, Vol. 1, *June* 2015), p., 45.

often convert and disbelieve (*takfiri*) other groups. In addition, *wasathiyah* education is an understanding of moderate Islam, with the idea of opposing violence, defending the oppressed, fanaticism, extremism, rejecting intimidation, and terrorism. *Wasathiyah* is one of the main characteristics of Islam because it is this value that always connects Muslims with their basic principles. Their current living conditions are not cut off from their past history and are strongly connected with the life history of previous pious generations. In the view of Islam, life is always changing and rotating.

According to Muhammad Ainun Najib and Ahmad Khoirul Fata,[42] Moderate comes from moderate English. As an adjective, moderate means average in amount; not radical or excessively right or left wing. Meanwhile, as a verb, moderate means make less extreme, intense, rigorous, or violent. Etymologically, moderate means being in the middle; not in extreme left or right positions; no exaggeration; not extreme; not inclined to violence. In this context, moderate Islam is translated into an Islamic concept that is in the middle, not extreme, not excessive, and avoiding violence in religion. The definition still holds a number of questions. This Islamic model is actually in accordance with what Yusuf Qaradhawi said about the character of Islam. According to him, Islam is a religion of

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[42] Muhammad Ainun Najib Dan Ahmad Khoirul Fata, Islam Wasatiyah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia, (Jurnal THEOLOGIA, Vol 31 No.1, 2020), p. 121.

Rabbaniyyah (sourced from God and maintained its authenticity), *insaniyyah* (according to nature and for the benefit of humans), *wasathiyyah* (moderate-taking the middle way), *waqiiyyah* (contextual), clear and harmony between change and determination.

According to Afrizal Nur and Mukhlis[43] *Wasathiyah* (moderate understanding) is one of the characteristics of Islam that is not shared by other religions. Moderate understanding calls for a tolerant Islamic *da'wah*, against all forms of liberal and radical thought. Liberal is in the sense of understanding Islam with a standard of lust and pure logic that tends to seek unscientific justifications. Radical in the sense of interpreting Islam at the textual level which eliminates the flexibility of its teachings so that it seems rigid and unable to read the realities of life. The *wasathiyah* attitude of Islam is an attitude of rejection of extremism in the form of tyranny and falsehood.

According to Zaimul Asroor,[44] a person is called moderate when he accepts and respects different views and beliefs as nature, does not impose the truth he believes on others (either directly or through the government). In the context of Indonesia, accepting the state basis of Pancasila

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[43] Nur Afrizal dan Mukhlis Lubis, Konsep Wasathiyah dalam Al-Qur'an, (An-Nur, Vol. 4 No. 2, 2015), p. 209.

[44] Zaimul Asroor, ISLAM TRANSNASIONAL VS ISLAM MODERAT: Upaya NU dan MD dalam Menyuarakan Islam Moderat di Panggung Dunia, (At-Turāś: Jurnal Studi Keislaman E-ISSN: 2460-1063, P-ISSN: 2355-567X Volume 6, No. 2, July - December 2019), p. 175.

as the basis for living together and the form of the Unitary State of the Republic of Indonesia is the final consensus in the nation and state that protects the diversity that exists in the country. Meanwhile, organizationally, an organization can be said to be moderate when it is in accordance with the moderate individual character, coupled with a vision and mission that accepts the state basis of *Pancasila* as the basis for living together with the Indonesian nation and the form of the Unitary State of the Republic of Indonesia as a final consensus in the life of the nation and state.

According to Mohammad Muchlis Solichin,[45] one of the values of Islamic teachings is moderation which teaches a middle position, not being fanatical/excessive in thinking and acting. This teaching emphasizes the importance of balance, not standing at extreme poles, both in understanding and practicing Islam. Moderatism in Islam also teaches inclusiveness, brotherhood, tolerance, peace and Islam as *rahmatan lil 'alamin*.

According to Ahmad Agis Mubarok and Diaz Gandara Rustam,[46] moderate Islam is a solution that can be chosen to make the condition of the Indonesian nation and state

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[45] Mohammad Muchlis Solichin, PENDIDIKAN ISLAM MODERAT DALAM BINGKAI KEARIFAN LOKAL: Studi pada Pondok Pesantren Al-Amin Prenduan Sumenep Madura, (Jurnal MUDARRISUNA Vol. 8 No. 1 *January - June* 2018), p. 175.

[46] Ahmad Agis Mubarok dan Diaz Gandara Rustam, ISLAM NUSANTARA: MODERASI ISLAM DI INDONESIA, (Journal of Islamic Studies and Humanities Vol. 3, No. 2 (2018) 153-168,), p. 156.

conducive. Moderate Islam is a middle way of two opposing thoughts, namely fundamentalists and liberals. So on that basis, the discourse of Islamic moderation in Indonesia emerged, as a form of resistance to two conflicting understandings.

According to Abd Hannan, the[47] term moderate on the one hand is always juxtaposed with Islam that is friendly to the social world, and on the other hand is an antithesis to the term puritan Islam. In general terms, moderate Islam is often identified with universal Islamic characteristics. Emphasizing on the balance between left Islam is known as puritanical and right Islam which is identical with normative view. Moderate Islam takes place in the middle, neither leaning to the right nor leaning to the left. Like Hegelian triallectic thinking, if right Islam is a thesis, and the antithesis is left Islam, then moderate Islam is an Islamism movement that positions itself as a synthesis. Thus, it can be said that moderate Islam is a form of mediation between the two extremes of Islam, namely right-wing Islam and left-wing Islam. Don't blame each other, don't state the truth yourself, and are willing to have a dialogue, so that it is reflected that the difference is truly a blessing. Based on many studies and thoughts of Muslim scholars, they agree that moderate Islam is Islamic religious behavior that has a

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[47] Abd Hannan, Islam moderat dan tradisi popular pesantren: Strategi penguatan Islam moderat di kalangan masyarakat Madura melalui nilai tradisi popular Islam berbasis pesantren, (Dialektika Vol. 13, No. 2, 2018, p.152-168), p. 156.

firmness to act in the middle. Most important of all is the willingness to stay away from religious attitudes that involve extreme actions. In the Indonesian context, moderate Islam is represented by two major Islamic organizations, namely Nahdhatul Ulama (NU) and Muhammadiyah.

In their journals, Ahmad Ihwanul Muttaqin and Syaiful Anwar[48] said moderate Islam within the Nahdlatul Ulama body means Islam that has the principle of respecting differences and respecting people who have different lives.

According to Asep Abdurrohman,[49] "moderate Islam" means that anyone who is religious can act according to these criteria, then it can be called a moderate Islamic understanding. Although in Islam itself the concept of "moderate Islam" does not have a definite reference, but in order to build an Islamic manner that is polite and willing to understand other groups, without compromising the actual principles of Islam, the concept of "moderate Islam" seems worthy of actualization.

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[48] Ahmad Ihwanul Muttaqin Dan Syaiful Anwar, Dinamika Islam Moderat, Studi Atas Peran Lp. Ma'arif Nu Lumajang Dalam Mengatasi Gerakan Radikal, (Tarbiyatuna: Jurnal Pendidikan Islam Volume 12, Number 1, February 2019; P-Issn: 2085-6539, E-Issn: 2242-4579; 20-38), P. 23.

[49] Asep Abdurrohman, Eksistensi Islam Moderat dalam Perspektif Islam, (Rausyan Fikr. Vol. 14 No. 1 Maret 2018. ISSN. 1979-0074 e-ISSN. 9 772580 594187), p. 29.

According to Miftahuddin, the[50] concept of "moderate Islam" is basically just an offer that only wants to help the general public in understanding Islam. Being moderate in Islam is not something that deviates from the teachings of Islam, because it can be found references, both in the Qur'an, al-Hadith, and human behavior in history. Developing an understanding of "moderate Islam" for the Indonesian context can be considered very important. Is it not known that in this region there are many understandings in Islam, various religions, and multi-ethnicity. The concept of "moderate Islam invites how Islam is understood contextually, understanding that differences and diversity are *sunnatullah*, cannot be denied. If this is practiced, it can be believed that Islam will become a religion of *rahmatan lil alamin*.

According to H. Usep Dedi Rostandi, MA., et al.[51] The concepts of 'moderate Islam' and 'tolerant Islam' are hotly debated concepts and have given rise to many interpretations. In terminology, the word 'moderate' means always avoiding extreme behavior or disclosure; tends towards dimensions or a middle ground, or views that are willing to consider the views of others. 11 While the word 'tolerance' means to be tolerant (appreciate, allow, allow)

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[50] Miftahuddin, Islam Moderat Konteks Indonesia Dalam Perspektif Historis, (Mozaik,Volume V Number 1, January 2010), P. 41.

[51] Usep Dedi Rostandi, Dkk., Usaha-Usaha Mempromosikan Islam Moderat, Toleransi Dan Multikulturalisme Di Indonesia Dan Australia, (Bandung, Fakultas Ushuluddin UIN Sunan Gunung Djati), p. 11.

positions (opinions, views, beliefs, habits, behavior, etc.) that are different or contrary to one's own stance. the attitude of avoiding extreme behavior or expressions towards a middle way or peace, while the word 'tolerant' emphasizes views and attitudes to respect opinions that differ from one's own position. The concepts of moderate Islam and tolerant Islam are the concepts of a unified concept that is the same and goes hand in hand, namely the model of Islamic religiosity which tends towards a middle way and peace as the universal message of Islam as a religion that is *rahmatan lil alamin*, diversity that can respect different opinions, and rejects extreme and radical religious model.

According to Danial Hilmi,[52] Basically Moderate Islam will take a lot of sympathy in the hearts of the people, because they long for the teachings of Islam that are peaceful, live in harmony, understand differences, and the teachings of the Qur'an al-Karim are carried out correctly. The ideology brought by Moderate Islam is in the form of teachings that are in the middle point that are separated from various very textual and hard understandings in understanding these teachings. The dynamism of the moderates is rooted in their understanding of the full meaning of Islam, both the interpretation of the Qur'an and the attitude of social life in society. Moderatism is a conceptual term or nomenclature that is not easy to define. This is because it is a term that is highly contested for its

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[52] Danial Hilmi, Mengurai Islam Moderat sebagai Agen Rahmatan Lil 'Alamin, (Malang: UIN Maliki-Press, 2016), P. 62.

meaning (highly contested concept), both internally among Muslims and externally by non-Muslims. It is understood differently by many people, depending on who and in what context it is approached and understood.

The concept of *Wasathiyah* seems to be a dividing line between two opposing things. It is claimed that this mediator does not justify the existence of radical thoughts in religion, and on the contrary does not justify efforts to ignore the content of the Qur'an as the main legal basis. Therefore, *Wasathiyah* is more likely to be tolerant and not too tenuous in interpreting Islamic teachings.

With such a concept, Azyumardi Azra considers that Islam Nusantara as represented by NU and other *washatiyyah* mass organizations has almost all the potential to appear in realizing a civilization that is *rahmatan lil alamin*. The big capital is the wealth and diversity of institutions ranging from mosques, schools, madrasas, Islamic boarding schools, universities, hospitals and clinics, social support homes, cooperatives, to other economic businesses. Therefore, many foreigners since the late 1980s, such as Fazlur Rahman saw the great potential of Islam Nusantara to stand at the forefront of advancing global Islamic civilization. With *wasathiyah* Islamic civilization (the middle way) Islam Nusantara can contribute to a more peaceful and harmonious world civilization. This kind of hope, according to Azyumardi Azra, is increasing in the midst of continuing conflicts in the Muslim countries of the Arab world, South Asia, West Asia and Africa. For this

reason, NU and other Islamic *wasathiyah* organizations not only need to improve their thinking and business practices in the country, but also have to be more expansive in spreading *Wasathiyah* Islam to foreign countries. That way, Islam Nusantara can stand at the forefront in realizing Islam as *rahmatan lil alamin*.[53]

Since the beginning, Indonesian Islam has had its own style and typology, namely Islam that is friendly and moderate and is a middle-line Islam that adheres to a moderate ideological and philosophical foundation.[54] The large currents represented by NU and Muhammadiyah have become patent brands for moderate, modern, open, inclusive and constructive Islamic movements.[55] Moderation and tolerance are the main characteristics of members of the two organizations.[56] NU and Muhammadiyah play the role of moderation gatekeepers.[57] This moderation of NU and Muhammadiyah has colored the pattern of Nusantara Islam so far. Because these two largest Islamic organizations are

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[53] Azyumardi Azra, "Islam Indonesia Berkelanjutan", dalam Opini Kompas, 3 August 2015."

[54] Hery Sucipto (Eds.), Islam Madzhab Tengah Persembahan 70 Tahun Tarmizi Taher, (Jakarta: Grafindo Khazanah Ilmu, 2007), p. 18.

[55] Ahmad Syafii Maarif, Peta Bumi Intelektualisme Islam di Indonesia, (Bandung: Mizan, 1993), p. 304.

[56] Martin Van Bruinessen dalam Hanneman Samuel Henk Schulte Nordholt (Eds.), Post-Soeharto Muslim Engegement with Civil Society and Democratization, (Yogyakarta: Pustaka Pelajar, 2004), p. 61.

[57] Mujamil Qomar, Fajar baru Islam Indonesia? Kajian komprehensif Atas Arah Sejarah dan Dinamika Intelektual Islam Nusantara, (Bandung: Mizan, 2012), p. 153.

symbols of Islam Nusantara, although there are also radical and liberal Islamic organizations, they are both so small that they do not deserve to be mainstream groups that represent Nusantara Islam. Moderate Islam has a mission to maintain a balance between two kinds of extremities, especially between fundamental and liberal Islamic thoughts, understandings and movements, as two extreme poles that are difficult to combine. So moderate Islam maintains and develops holistic peace, namely peace among Muslims and with other peoples, so that moderate Islam frees people from fear. Moderate Islam offers an enlightening discourse of liberation, because it is not based on an approach of violence and haste.[58] Moderate Islam is also an effort to save the current world condition.[59] Moderate Islamic civilization is built from a combination of reason, intuition, revelation, sharia, and faith in two books, namely the written book (al Quran) and the open book (universe). Therefore, moderate Islam is able to move flexibly in the face of any challenge. Moderate Islam is also able to respond to traditions that have taken root in society, so that moderate Islam acts wisely.

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[58] M. Hilay Basya, Islam Moderat di Asia tenggara dalam Hery Sucipto (Eds.), Islam Madzhab Tengah Persembahan 70 Tahun Tarmizi Taher, (Jakarta: Grafindo Khazanah Ilmu, 2007), p. 392.

[59] Muhammad Imarah, Islam Moderat Sebagai Penyelamat Peradaban Dunia dalam Hery Sucipto (Eds.), Islam Madzhab Tengah Persembahan 70 Tahun Tarmizi Taher, (Jakarta: Grafindo Khazanah Ilmu), p. 443.

Realizing *Islam Rahmatan lil Alamin*

According to Muhammad Makmun Rasyid, the[60] teachings of *Islam Rahmatan lil Alamin* are not new in the concept of Islamic thought and have a strong basis in Islamic theology. The word "Islam" comes from the word aslama which is rooted in the word salama. The word Islam is the infinitive form of this word aslama. The meaning of "grace" is *al-Riqqatu wa al-Ta'attufi* (tenderness combined with compassion). Ibn Faris interprets this word by referring to the meaning of meekness, compassion and gentleness. And from this root word, the word rahima was born which means blood ties, brotherhood and kinship. Concerning the Islamic concept of *Rahmatan lil Alamin*, KH. Hasyim Muzadi emphasized that Pancasila is not a religion, but it does not conflict with religion. Pancasila is not a road, but a meeting point between many different paths. Only Pancasila can unite differences in religion, ethnicity, culture and language. Pancasila is the state foundation that distinguishes between a religious state and a secular state; it is not a religion, but protects all religions and ethnicities so that Indonesia is not secular. Thus, through this political approach, *Rahmatan lil Alamin's* vision of Islam is more towards an Islamic society (Islamic society) rather than an Islamic state (Islamic state).

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[60] Muhammad Makmun Rasyid, ISLAM RAHMATAN LIL ALAMIN PERSPEKTIF KH. HASYIM MUZADI, (Epistemé, Vol. 11, No. 1, *June* 2016), p. 102.

According to Harjani Hefni,[61] Rahmatan Lil'alamin is an al-Quran term referring to the main purpose of *da'wah* carried out by the Prophet Muhammad. This term is often used to explain that Islam is a religion of peace, compassion, tolerance, and love of kindness. However, in the Qur'an, the hadith and the history of the *da'wah* of the Prophet Muhammad and his companions show that not all activities aimed at establishing rahmatan lil' alamin can be presented with peace, compassion, tolerance, and love of kindness, but there is also the concept of jihad, amar ma' Ruf nahi munkar and wala 'with fellow believers. *Da'wah rahmatan lil'* alamin is the *da'wah* of the Prophet who invites people to the path of Allah with the basic spirit of tenderness and compassion, by sticking to the *Qur'an* and following the way of the Prophet's life, in order to get blessings in the world with sufficient sustenance, sufficient rain, and fertile land and get the blessings of heaven in the hereafter. The above formula is formulated from seven meanings of grace in the Qur'an: First, gentleness (riqqah), empathy (ta' aththuf), forgiveness (*maghfirah*), merciful (*hanan*) which is the opposite of punishment, evil, harm, rudeness; second, sustenance; third, prophetic; fourth, fertile land; fifth, the *Qur'an*; sixth, rain; seventh, heaven.

Da'wah Rahmatan lil'alamin invites humans to become complete human beings by paying attention to the

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[61] Harjani Hefni, Makna dan Aktualisasi Dakwah Islam Rahmatan lil' Alamin di Indonesia, (Ilmu Dakwah: Academic Journal for Homiletic Studies Volume 11 Number 1 (2017) 1-20), p. 1.

physical, psychological, intellectual, and natural aspects, and paying close attention to the lives of believers. To realize Islam *rahmatan lil'alamin*, the *Qur'an* and hadith teach the value of balance between *hablun minallah* and *hablun mi*nannas. *Hablun minallah* is described in twelve points, i.e.: 1). Believing in Allah and hold fast to the faith; 2). Obeying Allah and His Messenger; 3). Establishing prayer; 4). Prospering the mosque; 5). Studying the verses of Allah in the mosque; 6). Feeling yourself having a lot of shortcomings and praying for grace; 7). *Istighfar*, repentance, and self-improvement; 8). Following the Quran and listening to it carefully; 9). Being pious; 10). Jihad with wealth and soul; 11) Patience when facing calamities; 12) Trust in Allah. Then, the teachings of *Hablun Minannâs* are illustrated in the following twelve: 1). Professional at work; 2). Mutual wala' with fellow believers; 3). *Amr ma'ruf nahi munkar*; 4). Paying zakat; 5). Doing good *to parents; 6). Ukhuwwah built on the basis of taqwa; 7). Hijrah; 8). Being pious; 9). Infaq* fii sabilillah to get closer to Allah; 10). Utilizing good treasure; 11) Doing good to the weak, the sick, and the poor; 12). Competing to do good between husband and wife. Both aspects of hablun minalah and aspects of hablun minannas have been practiced by the Prophet in personal, social and state life. By practicing these two elements in a balanced way, all creatures, humans, animals and plants feel the love and touch of comfort and rahmatan lil' alamin from Islamic teachings.

The main point of Islamic teachings is *Rahmatan lil alamin* who brings coolness and peace to live together in the world with its various hustle and bustle and prepares it for the afterlife. The concepts of tolerance, peace and culture that have been implemented by Walisongo lead to Islamic moderation which is seen as not rigid in interpreting the Qur'an and being tolerant of local culture. This is none other than, because Islam carries the mission of *Rahmatan lil alamin* so that inevitably it must bring coolness and peace in responding to every difference and even protecting every human being born from his mother's belly. Moderateism of Islamic teachings is in accordance with Rahmatan Lil 'Alamin's mission, so it is necessary to have an anti-violent attitude in acting among the community, understand the differences that may occur, prioritize contextualization in interpreting the divine verse, use istinbath to apply the latest law and use a Science and Technology approach to justify and overcome the dynamics of problems in Indonesian society. It is appropriate that differences in attitudes become a dynamic of social life that is part of a civil society. The existence of moderate Islam is enough to be a guardian and guardian of the consistency of Islam that has been brought by the Prophet Muhammad. To restore the true image of Islam, moderation is needed so that other adherents can feel the truth of the teachings of Islam which is Rahmatan Lil 'Alamin.

According to Dr. Zainal Arifin MSI and Dr. Mardan Umar M.Pd.,[62] the concept of *Islam Rahmatan lil 'Alamin* consists of three words; Islam, *rahmah*, and *'Alamin* (plural of the word Alam). The definition of Islam, according to Yudian Wahyudi, derives from the words aslama-yuslimu-islaam-salaam or salaamah, which means submitting to the will of Allah SWT. in order to achieve salaam/salaamah (safety or peace) in this world and the Hereafter. The process is called Islam and the perpetrators are called Muslims. So, Islam is a process not a destination. The same meaning was conveyed by Maulana Muhammad Ali (in Abuddin Nata), the word aslama originally came from salima, which means safe, peaceful, and peaceful. From this understanding literally Islam can be interpreted to be obedient, submissive, surrender (to Allah) to achieve salvation. The definition of rahmah in Arabic comes from the word 'rahima-yarhamu-rahmah' (Abu al-Husain), while in terms, rahmah is compassion that demands goodness to those who are blessed. From this definition of nature, it means that the Prophet Muhammad was sent as a mercy not only for humans, but also animals, plants, earth, sea, and so on. An example of Islamic mercy for animals is that when slaughtering we are advised to use a sharp knife, not to show it to other living animals, and not to sharpen a machete (knife) in front of the animal to be slaughtered. The Messenger of Allah said, "A man lay down a goat while he

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[62] Zainal Arifin dan Mardan Umar, Islam Rahmatan Lil'Alamin Mengenalkan Kelembutan dan Kasih Sayang Islam kepada Generasi Milenial, (Yogyakarta, Diandra Kreatif, 2020), p. 272.

was sharpening his machete. Then the Prophet said, "Do you want to kill him twice? Sharpen your machete before you lay the goat down." (HR Al-Thabrani from Ibn Abbas) Islam is a religion that teaches about peace, happiness, and safety in this world and the hereafter. Islam also teaches its adherents to provide peace, happiness, and safety for others. This is revealed in the tradition of greeting at the end of the prayer. Salam can mean safety and peace. Therefore, Islam forbids its adherents to do things that give birth to danger and endanger others, as the Hadith of the Prophet SAW. "It is not permissible to cause harm (danger) to yourself and harm (danger) to others." (HR Ibn Majah and Imam Malik) Islam regulates its followers so that they can establish good relations with (1) Allah SWT (Habl minnallah) by carrying out His commands and leaving His prohibitions, (2) humans (habl minnas) with do good to each other, cooperate, tolerate, and let go of mistakes between humans, and (3) nature (habl ma'a al'alam) by protecting, maintaining, and managing nature according to their respective functions, for example the relationship between humans and the sea by not throwing garbage in the sea, damaging the marine ecosystem, and so on.

The Qur'an mentions that the only attribute of Allah that is required of Him is the attribute of mercy. His word in QS. Al-An'am says [6]: 12 "…He has set (the nature of) compassion on Himself…". God's grace or love is all-encompassing. In line with science, there are two attributes of Allah which are revealed to include all things: mercy and

knowledge. "…and My mercy covers everything…" (Surah Al-A'raf [7]: 156) and "…the grace and knowledge that is in You covers everything…" (Surah Gafir [40]: 7) . In QS Al-Fatihah [1]: 1 it is explained that Allah SWT has the nature of ar-Rahman and ar-Rahim; "In the name of Allah, the Most Gracious, the Most Merciful." Some commentaries explain the meaning of al-Rahman is Merciful in this world and the hereafter. Poetically al-Rahman is Compassion without favoritism. This means that even if His servants disbelieve, Allah still loves them. Look how many people are against God every day, but their lives are very pleasant, because of God's love. For example, the blessing of health, as a form of Allah's mercy on us, does not depend on our faith. It does not depend on our worship. It doesn't depend on our mistakes. But it depends on how much we know about health problems. Then, al-Rahim is the most merciful nature of Allah in the hereafter. Therefore, the love of Allah as al-Rahim is based on considerations of faith. People who believe will get Allah's mercy as al-Rahim, but those who do not believe cannot.

According to Prof. Dr. H. Abuddin Nata, MA,[63] the Islamic concept of *Rahmatan lil alamin* is an interpretation of verse 107 of surah al-Ambiya (21) as stated above. This verse by Ahmad Mushthafa al-Maragy is interpreted as follows. Ai wa maa arsalnaaka bi haadza wa amtsaligi min

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[63] Abuddin Nata, Islam Rahmatan Lil Alamin Sebagai Model Pendidikan Islam Memasuki Asean Community, (Malang: Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim, 2016), p. 3.

al-syara'ii wa al-ahkaami all althi biha manaathu al-sa'adah fi al-darain illa rahmat al-naas wa hidayatahum fi syu'un ma'asyihim wa ma'adihim. Meaning: That is, I have not sent you Muhammad with this Qur'an and similar ones in the form of shari'a and laws that guide a happy life in this world and the hereafter, but as a mercy and guidance for their life in this world and the hereafter. Islam as *rahmatan lil alamin* can normatively be understood from Islamic teachings related to faith, worship and morals. The faith or faith possessed by humans must give birth to rabbaniy (a life according to God's rules), noble life goals, taqwa, tawakkal, sincerity, worship. Aspects of this faith, must foster an attitude of emancipation, elevating human dignity, awareness of a just, open, democratic society, harmony in pluralism.

In the context of the world, Islam rahmatan lin alamin appears in the form of science, culture and Islamic civilization built by Muslims for centuries which the West uses to build the glory of its nation. In the book Influence of Islam on World Civilization, Ziauddin Ahmad said that Islam influenced political thinkers on human rights, Rousseau's thoughts on the Trias Politica (Legislative, Executive and Judicial Power) concepts about God, the religion of nature, and John's philosophical thoughts. Locke. Islam also affects the concept of a just government (trusted). Likewise, the sociological thought of Ibn Khaldun, for example, influenced the thinking of John Dewey, his bright life, his concept of pragmatism. Islamic teachings also

influenced Rabendranat Tagore's thinking, English literature, scientific progress, Arabic numerals, medicine, surgery, and a number of other prominent medical personnel. On that basis, there are some honest orientalists who say that the West should be grateful to the Islamic world which has made an extraordinary contribution to the progress of its nation and state, even among them there are those who say: if the West took science, culture and civilization Islam earlier, then the progress of Europe and the West will be even more advanced than today. The implementation of Islam *rahmatan lil alamin* requires a wise attitude in managing it. That is a professional attitude, not easily provoked, not emotional, but still patient while providing a complete understanding of Islam. The implementation of Islam rahmatan lil requires rationality, self-control, patience, constantly looking for solutions, persuasion, forgiveness, affection, husn al-dzann (kindness), tasamuh (tolerant), tawasuth (moderate), fair, democratic, take and give. Because it is so difficult to manage Islam *rahmatan lil alamin*, it is not surprising that sometimes turmoil and explosions arise which illustrate the ineffectiveness of Islam *rahmatan lil alamin*. Incidents of mutual attacks and burning of places of worship, prohibitions on building houses of worship, attacks on religious sects considered to be, can be said to be a disturbance from the implementation of Islam *rahmatan lil alamin*, and at the same time the strength of these disturbances and limited deterrence and ability to manage them. By presenting the facts mentioned above, it can be seen that Islam *rahmatan lil alamin* has had great

services and contributions in uniting the hearts, minds and movements of Muslims which has resulted in progress in various fields of life whose benefits are not only felt by Muslims themselves. , but for all mankind. Islam *rahmatan lil alamin* has not only brought the progress of the Islamic world, but also the world of Europe and the West. Islam *rahmatan lil alamin* has also been further transformed and practiced in the life of the Indonesian nation which accepts unity in diversity, moderation, tolerance, harmony, security and peace.

Islam Nusantara is an Islam that is friendly, open, inclusive and able to provide solutions to the problems of the nation and state (Bizawie in Sahal & Aziz, 2015; 240). It is a dynamic and friendly Islam with a diverse cultural, sub-cultural and religious environment. Islam is not only accepted by the people of the archipelago, but also deserves to color the culture of the archipelago to realize its accommodative nature, namely *rahmatan li al-'alamin*. This message of *rahmatan li al-'alamin* animates the characteristics of Islam Nusantara, a face that is moderate, tolerant, loves peace, and respects diversity (Bizawie in Sahal & Aziz, 2015: 242). Islam that embraces not hits; Islam that fosters, not insults; Islam that uses the heart, not cursing; Islam calls for repentance, not blasphemy; and Islam that gives understanding, not imposing. Bizawie, Zainul Milal. 2015. Islam Nusantara as a Subject in Islamic Studies: Cross-Discourse and Methodology (in Akhmad

Sahal and Munawir Aziz (Eds.), Islam Nusantara from Usul Fiqh to Understanding Nationalism. Bandung: Mizan).

The model of thought, understanding and practice of Islam that is able to demonstrate peace has now produced results to be proud of. In the view of the world, Indonesian Islam show an attractive face and attractive character as *rahmatan li al-'alamin* which is far from the radicalism and extremism that plagues the world today. It is not only Eastern Muslims who admire our religious approach, the West also points to Indonesia as an alternative model for inter-religious harmony on the surface of the earth (Shihab, 1998: 335). Shihab, Alwi. 1998. Inclusive Islam towards an Open Attitude in Religion. Bandung: Mizan in collaboration with Anteve.

In Islam, universal values such as justice, equality, and humanity, occupies a large portion. Based on that, Islam in the early days was able to symbiosis with local culture which of course also put forward the same principles. This meeting point is then packaged in a *da'wah* format that does not only place local people as accused and wrong, but they are made aware by departing from the knowledge they already have. One of the important cultures to put forward is the wayang tradition as mentioned above, which is packaged in such a way by the guardians, so as to be able to make a space for the ideologicalization of the local community to

convert to Islam.[64] Such is the wisdom and wisdom of the propagator of Islam in the archipelago. They are Islamic propagators who carry out *da'wah* in a peaceful, polite manner, always provide selfless assistance and never offend and hurt things that have been and are being done in the daily lives of Indonesian people who have their own traditions and culture, where it makes people Hindus and Buddhists at that time were attracted and converted to Islam.[65]

Attitudes of Tasamuh, *Taawun* and *Musawah*

According to Jeddah Dawi Pratama and Andi Jumardi[66] Al-Musawah (equation), namely that human beings are the same descendants of the prophet Adam who was created from soil. Based on this principle, every citizen has the right to independence and freedom (hurriyah). The Prophet highly praised the companions who freed the slaves from the hands of the Quraish.

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[64] Ahmad Syafi'i Ma'arif, "Sublimitas Islam di Indonesia", dalam Pengantar buku M. Abdul Karim, Islam Nusantara (Yogtakarta: Pustaka Book Publisher, 2007), p. 6.

[65] Alma'arif, ISLAM NUSANTARA: Studi Epistemologis Dan Kritis, (ANALISIS: Jurnal Studi Keislaman, Volume 15, Number 2, December 2015), p. 281.

[66] Jeddah Dawi Pratama and Andi Jumardi, THE CONCEPT OF THE STATE OF LAW IN INDONESIA IN THE PERSPECTIVE OF THE CHARTER OF MEDINA (Al Amin: Journal of the Study of Islamic Science and Culture P-ISSN: 2088-7981 Vol. 3, No. 1, 2020 E-ISSN: 2685 -1148 doi.org/10.36670/alamin.v2i02.20), p. 79.

Al-Tasamuh (tolerance); the Medina Charter contains the basis of tolerance, where Muslims are ready and able to coexist with the Jews. They get protection and freedom in practicing their respective religions. This principle is emphasized in the Qur'an surat al-Kafirun: 6.

Al-Ta'awun (helpful); Helping fellow Muslims has been proven by fraternizing the Muhajireen with the Anshar, while with other fellow Muslims, the content of the Medina Charter is strong evidence related to this principle.

According to M. Mukhlis Fahruddin,[67] Al Musawah (equation), namely that human beings are the same descendants of the prophet Adam who was created from soil. Based on this principle, every citizen has the right to independence and freedom (hurriyah). The Prophet highly praised the companions who freed the slaves from the hands of the Quraish. Al Tasamuh (tolerance), the Medina Charter contains the principle of tolerance, where Muslims are ready and able to coexist with the Jews. They get protection and freedom in practicing their respective religions. This principle is emphasized in the Qur'an surat Al Kafirun: 6. Al Tasyawur (Musyawarah) as indicated in surat Ali Imran verse 159. Although the Prophet has a high and respected status in society, he often asked the opinion of the companions in dealing with related problems with worldly

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[67] M. Mukhlis Fahruddin, CONTENTS OF VALUES AND PRINCIPLES OF THE CHARTER OF MEDINA AND PANCASILA: A Comparative Analysis, (Malang, Ulul Albab Volume 12, No.1 Year 2011), p. 107.

and socio -cultural affairs. The opinions of the companions are often followed while considered true. Al Ta'awun (helpful) of helping fellow Muslims has been proven by fraternizing the Muhajireen with the Anshor, while with other fellow Muslims, the content of the Medina Charter is strong evidence related to this principle.

According to Syamsul Anwar,[68] in the Qur'an literally and implicitly are found many basic values of Islam which are the basic values of Islamic law as well. For example, monotheism, justice, equality, freedom, welfare, brotherhood, shura, trust, fadilah, tasamuh, ta'awun and so on. Religion and ethical beliefs demand that every human being be treated humanely. That means every human being regardless of age, gender, race, skin color, physical or mental ability, language, religion, has a dignity that cannot be disturbed or taken away.

Al-musawah, the Equation of Rasulullah, clearly teaches that all human beings are the descendants of Adam who was created by God from soil. An Arab is no nobler than an Ajam (non-Arab), and vice versa, except because of his piety. This teaching clarifies Surat Al-Hujurat verse 13 which means "O people, We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most pious of you. Lo! Allah is Knower,

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[68] Syamsul Anwar, Studies in Contemporary Islamic Law, (Jakarta: RM Books, 2007), p. 37

Aware. Based on this principle, every member of society has rights and freedoms or al-hurriyah. Therefore, the Prophet highly praised and recommended his companions to free the slaves owned by the nobles of Quraish. In the current context as described by M. Anis Matta, recently we have seen how differences are one of the triggers for division, which is even worse; this division leads to violent conflict. The difference does not only belong to the Muslim ummah. Difference is a destiny set for all mankind. Difference is something inherent in human life. Even since the differences between Cain and Abel ended in conflict, and the conflict ended with the assassination of Abel by Cain, and murder became the first great sin of Adam's descendants, differences and conflicts seem to have merged and violence became the sect of Adam's descendants in conflict resolution.

Al-Tasamuh[69] that is Tolerance As the basis of Islamic society is proven, among others, by the Medina Charter. Muslims are ready to coexist well with the Jews. They get protection from the state and are free to practice their religion. This principle is in accordance with Surat Al-Kafirun verse 6 which is "For you is your religion, and for me, my religion". However, the tolerance of the Muslims was responded by them with an attitude of betrayal of the charter that had been agreed upon together. After it was

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[69] Abdul Haris, The Role of the Prophet Muhammad as the Builder of Civil Society and the Founder of Islamic Civilization (Al-Munawwarah: Journal of Islamic Education Volume 10. Number 2. SEPTEMBER 2018 P-ISSN: 2088-8503; E-ISSN: 2621-8046), p . 23.

proven that they disturbed the faith of the Muslims, tried to harm the Prophet and conspired with the infidels of Quraysh, one by one these Jewish tribes were expelled from Medina.

al-ta'awun,[70] that is, helping each other in doing good deeds is the duty of every Muslim, as indicated in Surat Al-Maidah verse 2 "... and help each other in (doing) good deeds and piety, and do not help each other in doing sin and transgression ... ". please help fellow Muslims, among others has been shown in the form of brotherhood between Muhajirin and Anshar, and with other parties among the people of Medina, the Medina Charter is a strong evidence related to the implementation of this principle. Although the Jews were later expelled from Medina, it was because they betrayed the charter.

The strategic position of a leader and leadership lies in his personality and intelligence.[71] Because the essence of leadership is decision -making, decisions that determine the will of the people. Therefore the essence of decision making is the relationship between human beings. And this relationship between human beings must be based on six main principles which include: equality (musawah), brotherhood (ukhuwah), love (mahabbah), peace (salim), help, and tolerance (tasamuh). Leadership is not only derived from human instincts, but also comes from the

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[70] *Ibid.,* P. 38

[71] Nasrun AR, The Urgency of Non-Formal Education Towards Leadership Education, p. 96.

process of lifelong education both formally, informally, and non -formal.

Al-Musawah (equation),[72] namely human beings are the same descendants of the Prophet Adam who was created from soil. Based on this principle, every citizen has the right to independence and freedom (hurriyah). Al-Tasamuh (tolerance), the Medina Charter contains the principle of tolerance, where Muslims are ready and able to coexist with the Jews. They get protection and freedom in practicing their respective religions. Al-Ta'awun (please help). Helping fellow Muslims has been proven by fraternizing the Muhajireen with the Anshor, and several races of different religions.

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[72] Siti Maryam, et al., History of Islamic Civilization from Classical to Modern, (Yogyakarta: Department of SPI Fak. Adab IAIN Sunan Kalijaga in collaboration with LESFI, 2002), p.39.

DESCRIPTION OF THE DIASPORA MUSLIM COMMUNITY IN THE PCINU OF NETHERLANDS

History of the Diaspora Society

The term diaspora is still rarely used by the community, even at first, the term Diaspora referred to residents who were in a certain kingdom or city who migrated to colonized areas to assimilate in the work area or region which is aimed. People who do diaspora are called diasporics. In its development, the term diaspora in ancient Greek *diaspeiro* is defined as the spread or sowing of seeds, where this word refers to a nation or ethnicity that is forced or encourages them to leave their homeland, their distribution in various other areas of the world, and the resulting developments derived from their culture.

The development of the diaspora was used by the Greeks for city dwellers or a kingdom who immigrated to a colony with colonial intent and assimilated in that region within the kingdom. whereas if viewed from the movement of people exported is considered a term given to people living in other countries due to various factors such as war or seeking a better life. Previously this term was called overseas, so the understanding has shifted to the term diaspora.[73]

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[73] https://id.wikipedia.org/wiki/Orang_Indonesia_perantauan

Diaspora is a phenomenon that is often found on the journey of nations in the world, one of them is Indonesia. Diaspora is divided into 4 groups including

1. Indonesian citizens (WNI) living abroad (Indonesian passport holders) legally
2. By becoming a foreign citizen due to the naturalization process and no longer having an Indonesian passport
3. Citizens originating from outside Indonesia who have parents or ancestors or ancestors who come from Indonesia
4. Foreign citizens who have no ancestral ties to Indonesia at all but have an extraordinary love for Indonesia[74]

Besides that, there are several goals for Indonesian citizens (WNI) who carry out diaspora to various countries around the world with various objectives including studying and working with ethnic religious backgrounds as well as various economic and educational levels. so it can be concluded that the diaspora in Indonesia has a variety of potential ideas and expertise.[75] With the various objectives referred to as diaspora, it can achieve priority goals as the foreign policy of the Republic of Indonesia, which in this case empowers people abroad in the development of the Republic of Indonesia.

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[74] Ahmad Jazuli,2017,*Diaspora Indonesia dan Dwi Kewarganegaraan dalam Perspektif Undang-Undang Kewarganegaraan Republik Indonesia.* Jurnal Hukum dan HAM. Vol. 11 (1) p. 97-108. 3
[75] May Lim Charity,2018, Urgensi Pengaturan Kewarganegaraan Ganda Bagi Diaspora Indonesia. Jurnal Konstitusi, Vol.3, No. 4.

The distribution of Indonesian people who carry out diaspora in various countries around the world is inseparable from the role of the government of the Republic of Indonesia in protecting its citizens. In this case, the Republic of Indonesia does not only protect its citizens who move from abroad to the country, the point is that each country has representatives stationed in each other country to become agents of the government of the Republic of Indonesia who is given the responsibility to protect the Indonesian people abroad

Diplomatic relations referred to in the implementation of the diaspora carried out by the Indonesian people abroad through the diplomatic and consular offices of the Republic of Indonesia who carry out their duties. Then to accommodate the presence of the Indonesian diaspora abroad, an organization that houses the diaspora was formed called the *Indonesian Diaspora Network (IDN)*, which is intended to be able to integrate the Indonesian diaspora throughout the world. [76]

The Indonesian Diaspora Network (IDN) is an organization formed as a result of the way forward discussion at a congress of Indonesian Diaspora (CID) in Los Angeles in 2012. The Indonesian Diaspora Network (IDN) is a group that implements programs and advocacy both domestically and internationally. in the country.

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[76] Indonesian Diaspora Network, 2017, About Diaspora. Diakses dari http://www.diasporaindonesia.org/index.php/about/diaspora

The largest number of Indonesian diaspora is in the Asian continent, namely in the area of Malaysia with a total of 2500 million people, while several other parts are located on the European continent, namely in the Netherlands with a total of 395,903 diaspora and the United States which is a superpower and a superpower inhabited by as many as 70,000 diaspora from Indonesia.

The majority of Indonesian diaspora abroad are not only students and professionals who do work abroad, but some of them are Indonesian workers who depend on their fate as foreign workers outside Indonesia. several countries chosen by the Indonesian diaspora as their destination countries for careers and studying, some of which are developed countries. which is sophisticated and can be used in the professional field as the development of the Indonesian diaspora in these three countries is increasing from year to year with the development of science and technology. Besides that, globalization is growing in Indonesia, making the influence of the diaspora increasingly stretched.

The condition of the Muslim diaspora community

The diaspora pattern is actually a concept that is also rooted in the treasures of Islamic civilization. This concept began when the Prophet Muhammad saw migrated from Mecca to Medina where in Medina the Prophet Muhammad built a migrant community. This migrant community is the beginning of the forerunner of Muslim civilization. Muslim migrants continue to think about how to build a community

that is able to bring along and not feel isolated in their new place and feel at home. However, they still have attachments that come from their place of origin, Mecca and continue to conduct studies and thoughts for the development and development of Muslims in Indonesia. Mecca point So actually, if we look further, the pattern of migrant diaspora is an implementation that has occurred in Islamic history.

In addition, this is not because the prophet is the central point of Islamic history, but in the future the implementation of the diaspora also has an important role in the development of Muslims civilization in the next generation. This is like the example that happened in the Baghdad area. Where the city of Baghdad was a city built by immigrant Muslim communities, there were 2 caliphs who had ambitions to build Baghdad like Greece as an academic city, so that the city of Baghdad became the center of a new civilization point as well as the Spanish Muslim community as a whole. The whole also started with the formation of a nomadic community, Muslims from Egypt and Morocco, which later formed Muslim civilization.[77]

The implementation of the diaspora in Spain also occurred where there was a community of Muslim thinkers, writers and scientists who came to form an intellectual culture, then the diaspora community also responded to developments and shifted the centers of civilization just like Mecca as the center of civilization which is the homeland of Islam which was shifted to Medina, Medina was then shifted

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[77] M. Ali Kettani, Minoritas Muslim di Dunia Dewasa Ini, terj. Zarkowi Soejoeti (Jakarta: Raja Grafindo Perkasa, 2005).

by Damascus to Damascus shifted then by Baghdad and so on.[78]

In the next period when the divine religion then developed rapidly and gave birth to a civilization that actually came out after its birthplace. Jews and Christians were born in the Middle East region, however, have a rapid response in Europe and America. Islam, which was born in Mecca and Medina, gave birth to a great civilization and developed in Baghdad, Iran, Egypt and Spain. Islam is now grown and penetrated the western world religions teach the Jewish and Christian predecessors.

For the majority of Muslims immigrated to America after the ratification of *the Exclusion Act* in 1960 then entered the US They point where the country has endorsed the rights uu Civil *(Civil Right Act)* In 1964 as well as the migration law in 1965. at that time America was in a time of identity crisis where a country felt uncomfortable with its once racist past. America then began a tolerant life and maintained a mixed identity and gradually considered itself to be a pluralistic society. Therefore, Muslims then think America will provide a better life point Some immigrants even come later for fear of punishment due to affiliation and Islamic movements.

Social and religious relations

Social interaction is the main condition for the occurrence of social activities and the presence of social

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[78] Ziauddin Sardar, Islam tanpa Syari'at: Menggali Universalitas Tradisi (Jakarta: Grafindo Khasanah Ilmu, 2005), 32

reality. Social reality is based on individual motivation and social actions. When interacting, individuals or social groups are actually trying or learning how to understand the social actions of other individuals or social groups, social behavior is what individuals or social groups do in interactions and in certain situations. Social interaction will run in an orderly and orderly manner and community members can function normally, which requires not only the ability to act in accordance with their social context, but also requires the ability to objectively assess their personal behavior from the social point of view of the community.[79]

The implementation of social interaction in the diaspora must be related to the diasporic social relationships that are formed because of the social interactions that exist in it. The form of social interaction is divided into four patterns including:

1) Cooperation
2) Competition
3) Conflict
4) Accommodation.

Accommodation is a form of interaction that occurs as a result of the conflict resolution process which has reached a dead end so that all views and attitudes of accommodation are in a container temporarily while waiting for a new solution.

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[79] Moita Sulsalman, 2009.*Pola Interaksi dan Perilaku Sosial Masyarakat Kota.*Jurnal Sosial Politik Penerbit Fakultas Ilmu Sosial dan Ilmu Politik Haluoleo. Kendari.

In addition, there are common characteristics that occur in diaspora communities, because they are seen as:

a) a result of voluntary or forced migration from one home location, at least two countries
b) Consciousness maintaining a collective identity that is often sustained by reference to 'ethnic myths' of origin, historical experience , and some geographic types
c) Institutionalizing exchange and communication networks that extend beyond territorial states and create new communal organizations in residential areas
d) Maintaining explicit and implicit relationships with their homelands
e) Building solidarity with co-ethnic members in other countries
f) An inability or unwillingness to be fully accepted by the host community thereby fostering feelings of alienation, rejection, superiority, or other types of difference.[80]

The pattern of diaspora society and religion is very influential in their lives sociologically. Diasporic diversity attitudes and behaviors have a manifest function where it is necessary to analyze social functions and religious behavior, including diaspora communities. The behavior in question is a form of caution in distinguishing the people that certain members of the adherents want to achieve and the desired consequences of their behavior in society. Without a conscious intention, it is very possible that religious behavior will not be carried out. However, according to the

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[80] Ni Luh Nyoman Seri Malini,Ni Made Dhanawaty, Ida Bagus Putra Yadnya, Ni Made Wiasti, *Pola Komunikasi Diaspora Jawa Dalam Berinteraksi Antaretnis Di Bali*, Proseding Kongres Internasional Masyarakat Linguistik Indonesia, Manokwari 13-16 August 2018

observations of sociologists, it is precisely the unintended consequences of religious behavior that are often more important to the maintenance of society than their conscious goals.[81]

Understanding related to the function of religion, cannot be separated from the challenges faced by humans and their society (uncertainty, inability and scarcity), religion is believed to be able to provide satisfactory answers. Society has certain needs for survival and maintenance to a minimum, religion functions to fulfill some of these needs.[82]

Some of basic human needs are comfort and depend on the order of society. Meanwhile, public order will be realized if there are obligations that have a coercive nature. In this case, according to Nottingham's research, religion has two important roles, namely, religion helps to encourage the creation of agreement on the nature and content of these social obligations by providing values that function to channel the attitudes of community members and determine the content of social obligations in society. If we look further, the role of religion has helped to create integrated and complete social value systems. Second, religion has played a vital role in providing the coercive power that supports and strengthens customs.[83]

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[81] Elizabeth k. Notingham, Agama dan Masyarakat : Suatu Pengantar Sosiologi Agama, (Jakarta, CV Rajawali :1985), p. 32-33

[82] Ibid.

[83] Elizabeth K, p. 36

Religious behavior is the implementation of worship which is a form of religious experience. In this case, Durkheim mentions that social groups must re-establish themselves periodically. Humans who feel themselves united with a community of interests and traditions come together and realize their moral unity.[84]Therefore, Durkheim states that the social function of religion is the implementation of the support and sustainability of the existing society. Religion is functional to the unity and social solidarity that occurs.[85] This is in accordance with what was stated by Hubert and Muss, which stated that the various worships that only last and occur for some time and when people live together and close together in this case as a result of a greater sense of solidarity. In an orderly social life among humans, according to Radcliffe-Brown, it depends on the presence of certain sentiments that occur in the thoughts of members of society that control individual behavior, in this case related to others. To some extent, various forms of worship appear to have certain social functions. According to Brown, personal and worship functions to regulate, strengthen and transmit various existing sentiments from one generation to another, as a place to depend on the formation of the rules of the society concerned.[86] Meanwhile, Malownsky stated that worship can transform anxiety into belief. The point is that religion can express and help preserve traditions and that

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[84] Durkheim, The Elementary Form of The Religions Life,(London, Allen & Unwin :1964b, p.387

[85] Betty R. Scharf, Sosiologi Agama, (Jakarta, Kencana : 2004), p. 107

[86] AR Radcliffe Brown, Structure and Function in Primitif Society, (London, Cohen & West : 1952), p. 157

various religious services are always carried out on behalf of various groups.

Diaspora behavior cannot be separated from the implementation of religious group relations with diaspora actors. In this case, the movements that arise in social society are those that arise because they are loaded with religious symbols. In addition, the existing religious symbols are embodiments in the social sphere, when majority and minority groups from different religions interact with each other in a society, and when each of these different symbols touch each other intensely.

Emil Durkheim divides social solidarity that occurs in society, namely mechanical solidarity that occurs in society which has the characteristic of uniform patterns of social relations, has the same work background and the position of all members. In addition, if there are cultural values that underlie their relationship, it can unite them as a whole. Then it will bring up strong social ties and marked by the emergence of a strong social identity as well. Individuals unite themselves in togetherness, so that there is no aspect of life that is not uniformed by the same social relations. Individuals are fully involved in community togetherness. Therefore, it is inconceivable that their lives can still continue if one aspect of life is separated from togetherness. Mechanical solidarity shows various components or important indicators.

Mosques as the center of community activities

Mosques have a main function in the implementation of worship centers. As a place for carrying out religious

rituals and celebrating holidays, it is not uncommon for mosques to be the center of organization, where the activities of the congregation are socially centralized in the mosque.

The role of the mosque, which is not just a place of worship, must be carried out through the prosperity of the mosque with various activities with nuances of religious rituals such as prayer, dhikr, and reading the Qur'an. However, on the other hand the mosque must be busy with various activities to increase *da'wah bil hal*. *Da'wah bil hal* is a *da'wah* activity directed at improving the welfare and happiness of people's lives, both spiritually and physically[87]

. In addition, in the socio-religious life, the mosque is used as a medium for socializing with other communities. In this case, the diaspora community carries out religious social activities in mosques other than for worship. This can be seen during HAB (Religious Holidays) such as Eid al-Fitr, Eid al-Adha, Maulid and others.

The social ties possessed by the disporite foster social solidarity among the perpetrators. In addition, diasporites gather solidarity through social groups which are ties that exist because of religious similarities. Because religion is an important part of one's worship and is used as a human support, so the concept of functional structural theory also occurs in diasporic groups

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[87] Moh Ayub, Manajemen Masjid Petunjuk Praktis bagi Para Pengurus, Jakarta: Gema Insani, 1996, p. 34

. This can be interpreted that *da'wah* activities are almost certain to always have an interaction process, namely the relationship between Dai as a communicator on the one hand as a communicant on the other. The interaction that occurs is shown and aims to influence the subject which will bring about a change in attitude in accordance with the purpose of *da'wah*. Thus, the communicant of *da'wah* can be ascertained to occur in the social interaction between the *Da'i* and the *mad'u*.

If we look further, actually the social interactions that occur in the communication process cannot be separated from the basic nature of humans where as social beings humans need and depend on other creatures. Humans cannot live independently and need help to overcome the obstacles they face. In living his social life, a person needs a facility and a way that helps him to make it easier for him to enter the social realm. Interaction and communication is an expression that can then describe the way and the communication because generally interaction is an activity that allows the occurrence of a relationship between a person and another person, in this case, which is actualized through communication process. Social interaction is a form of relationship between two or more persons in which the person's behavior is modified by other appropriate behaviors, as stated by H. Bonner, which was quoted by divine revelation. [88]

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[88] Wahyu Illaihi,Komunikasi Dakwah, Bandung, Remaja Rosdakarya, 2010 p. 133

Thus, social interaction is behavior that is carried out reciprocally where the behavior is carried out through individual behavior in the process of expecting each other and adjusting to the actions to be taken. In international relations, there is a relationship between a teaching-learning process between humans, which includes the point *da'wah* process, however in this interaction process there are actions that influence each other between individuals with other names, personally and socially. In this case, basically the ta'rif of social interaction is closely related to the process of *da'wah* in general the influences between *Da'i* and *mad'u* in social groups.

This shows the nature of *da'wah* itself. In the religious realm, communication activities are aimed at uniting various religious components and having different behaviors at different points. Thus, *da'wah* communication has an important position. according to Habermas as quoted by Wahyu (2010)[89] which emphasizes the need to "build communication conditions that ensure the existence of general characteristics and norms that can be accepted and become citizens' autonomy through their emancipatory abilities so as to produce a process of forming a common will through conversation." is the thing that later became the beginning of existence.

With self-adjustment activities through the life that is owned between members in forming a society or social, to give birth to new things, one of which is social communication as a form of a need from each individual that

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[89] Wahyu Ilaihi p. 134

has been collected into one part called society. Social interaction in *da'wah* communication as well as in the *da'wah* process occurs a process of mutual influence between one another.

In the book Psychology of *Da'wah*, there are components that make up social interaction:

1. *Da'wah* Implementer. *Da'i* is the key that determines the success and failure of *da'wah*. Therefore, in this factor there are very complex physical and spiritual characteristics and requirements for the implementer of *da'wah*.
2. *Da'wah* Partner. *Da'wah* partners are those who must be guided and nurtured in accordance with the objectives of *da'wah*.
3. *Da'wah* Environment
4. Media. Media is a factor that can determine the smooth process of *da'wah*
5. The purpose of *da'wah* is a factor that guides the direction in a process that is controlled systematically and consistently. Meanwhile, in *da'wah* activities, there is an interaction process in which the relationship between *dai* on the one hand and *mad'u* on the other hand,

Social media as a source of Islam

Social media is present as a form of communication platform that makes it easy for humans to always be connected anytime and anywhere, including diasporites.

In this era of globalization, people need something practical to get information or news because considering that

people have various activities, only part of the time is used to consume media. In other words, the time that humans have to consume media is becoming increasingly limited. The choices of activities that are getting richer with limited time lead to the demands of human needs for media that are easy, mobile, and applicable. Since entering the new millennium, which is marked by the emergence of the Internet as a communication channel and media that continues to grow today. Humans need multifunctional media that is able to cross the boundaries of space and time, which can be used anytime and anywhere. In the end, media convergence emerged as a media technology that answered the challenges of these needs.

Media convergence and the presence of online media remain a source of hope for the birth of freedom of expression and a balance and openness of information which can be trusted and can be accounted for. The presence of online media is clearly easier for the community because online media is classified as more practical.

As we know someone who communicates means he expects that other people will be invited to communicate in the sense that other people participate or take the same action according to the orientation that is in accordance with the expectations or the content of the message conveyed. So communication is the process by which an idea is transferred from the source of information to the recipient or is intended to change their behavior.[90] In addition, communication is

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[90] Mulyana, Deddy. 2005. Ilmu Komunikasi: Suatu Pengantar. Bandung: Remaja Rosdakarya. p.62

called by J. Baran et al. As a process of sharing meaning, communication is generally defined as a contact relationship between humans, both individuals and groups. In this case the emphasis is on communication that seeks to establish equality with others in achieving information in the form of ideas and attitudes. Through communication, someone actually expects or aims to change the attitudes and behavior of others to meet expectations and deliver messages. The change in attitude in question is attitude and behavior as a result of the communication process in accordance with what is expected by the communicator. With this, what is conveyed by the communicator to the communicant through the communication carried out affects the communicant's attitude as far as the communicator's ability to influence it.

In summary, the ongoing communication process can be described as follows:

a) Communicator *(sender)* who has the intention of communicating with other people sends a message to the person in question. The message conveyed can be in the form of information in the form of language or through symbols that can be understood by both parties.
b) The *message* is conveyed or carried through a medium or channel, either directly or indirectly. For example speaking directly by telephone, letter, e-mail, or other media.
c) The communicant *(receiver)* receives the message delivered and translates the content of the message it receives into a language that is understood by both parties.
d) The communicant *(receiver)* provides *feedback* or responses to messages sent to him, whether he

understands or understands the message intended by the sender.

When it is based on the elements of communication, one of which is the channel and the media, they include the effects on the recipient of the message, the meaning of increasing knowledge, a change in attitude, a change in belief, and a change in behavior. According to Laswell, the way that is used to describe communication can be seen from five elements including; first, the sources which often called the sender, encoder, and communicator. The second is the message. Message is a set of verbal and nonverbal symbols that represent the feelings, values, ideas or intentions of the source. The third is the channel or media, which is a tool or vehicle used by the source to convey the message to the recipient. The fourth is the recipient (receiver) is often also called the target / goal or audience, namely people who receive messages from sources. The fifth is the effect, namely what happens to the recipient after he receives the message, for example the addition of knowledge from not knowing.[91]

In Islam the communication process is implemented in the delivery of Islamic messages where the communication principles in Islam are used. In this case, Islamic communication is emphasized on the elements of the message, namely the treatise or Islamic values and the way in this case is related to the style of speech and the use of language or rhetoric. Islamic messages conveyed in Islamic communication include all Islamic teachings that are

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[91] (Ilmu Komunikasi Suatu Pengantar, 2005: 62)

implemented in the Qur'an and hadith. This teaching includes aqidah (*Iman*), Sharia (*Islam*) and morality (*Ihsan*). Islamic messages conveyed are referred to as *da'wah* in which *da'wah* is speech aimed at influencing people to follow Islam.[92]

In the Qur'an, communication is referred to as human nature. in this case the purpose of communication is to know how humans should communicate. for example in the sense of al-bayan key as the ability to communicate so that the key used in the Qur'an to communicate is al-qaul.[93] In this case, according to Jalaluddin Rahmat, it is stated that al-qaul as a manifestation of the principle of qaulan sadidan, namely the ability to say the truth or communicate well if we look further, communication is expressed in him to form a network of social interaction, and develop his personality. Communication experts agree with psychologists that communication failure is fatal both individually and socially. In this case, if viewed socially, communication failures can hinder mutual understanding, hinder cooperation, inhibit tolerance and there are obstacles in the implementation of social norms in the Qur'an.

In Surah Ar Rahman verses 1 to 4 it is stated that the Most Gracious God, who has taught the Qur'an he created humans to teach him to be good at speaking (QS. Al Rohman: 1-4) Al Saukani in the interpretation of Al Fath al-

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[92] (Ahmad Ghulusy, 1987:9).Ahmad Ghulusy. (1987) ad-Da'watul Islamiyah, Kairo: Darul Kijab.

[93] Rakhmat, Jalaludin. 1997. Psikologi Komunikasi. Bandung: Remaja Rosdakarya. p. 71

Qadir defines Al Bayan as a form of ability. point communication In this case how people should communicate properly (*qoulan jadi dan*), it is necessary to trace the keywords or key concepts used by the Qur'an to communicate. In addition to the word al-bayan, the key word for communication mentioned in the Qur'an is Al qaul in the context of the command (*amr*) So that it can be cured there are six principles in Qur'anic communication including:

a) *Qaulan balighan*

    Qaulan Sadidan means correct speech, speech, or words, both in terms of substance (material, contents, and messages) and editorial (grammar)

b) *Qaulan maisuran*

    Baligh word means precisely, straightforward, eloquent, and quite vague. Qaulan Baligha means using words that are effective, targeted, communicative, easy to understand, straight to the point, and not complicated or long-winded

c) *Qaulan Kariman*

    Qaulan Karima is a noble word, accompanied by a sense of respectful and exalting, pleasant to hear, gentle, and well mannered. In this verse, noble words must be done when talking to both parents. We are prohibited from yelling at them or saying words that might offend them.

d) *Qaulan ma'rufan*

    The word Qaulan Ma'rufan is mentioned by Allah in QS An-Nissa :5 and 8, QS. Al-Baqarah: 235 and 263,

and Al-Ahzab: 32. Qaulan Ma'rufa means kind words, appropriate expressions, polite, uses satire (not rude), and does not hurt or offend. Qaulan Ma'rufa also means conversation that is useful and causes goodness (maslahat).

e) *Qaulan layyinan*

Qaulan Layina means soft speech, with a pleasant voice, and full of friendliness, so that it can touch the heart.

In Ibn Kathir's Tafsir it is stated that what is meant by layina is innuendo, not in blunt or straightforward words, let alone rude.

*"Then speak to both of you with Qulan Layina - gentle words..."* (Surah Thaha: 44).

The above verse is Allah's command to Moses and Aaron to speak gently, not harshly, to Pharaoh. With Qaulan Layina, the communicant's heart (the person with whom to communicate) will feel touched and his soul moved to receive our communication message. Thus, in Islamic communication, harsh and high-pitched words are avoided as much as possible.

a) Qaulan sadidan

Qaulan Maysura means easy speech, which is easy to digest, easy to understand, and understandable by the communicant. Other meanings are words that are pleasant or contain things that are uplifting.

ا عَنْهُمُ مِّن ا ل لَّهُمْ لَا ا

"And if you turn away from them for the mercy of their Lord that you hope for, then say to them Qaulan Maysura - an easy word"(Surah Al-Isra: 28).
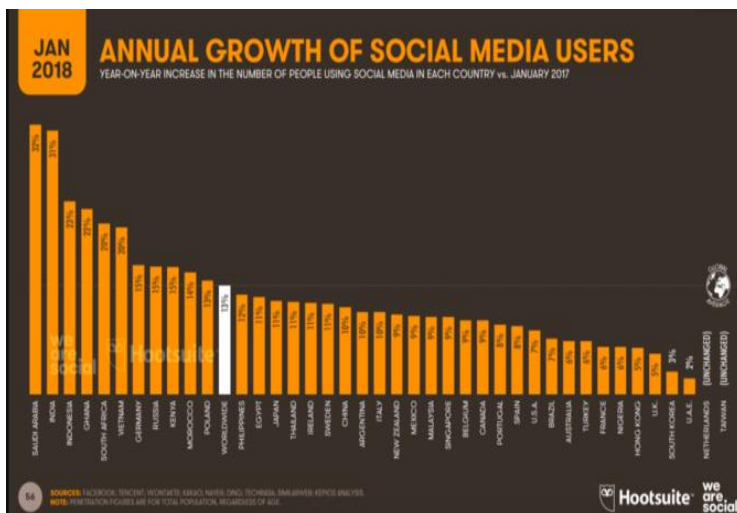

Freedom of expression is a factor that influences users to easily express themselves on social media. In addition, users always want to be recognized for their existence. everything they do is either creating accounts related to fashion education or religious values that implement their beliefs. By bringing religious values, many of the accounts contain material as a source of religious values or beliefs. The contents of the account are usually in the form of video photos or videos of Islamic Tausiah so that it has an impact on the mention of Ustad social media (Ustad social media)

For people who are looking for their identity In understanding religious knowledge, Islamic accounts on social media are in great demand. some users even often look for answers to several questions related to their religion or even about the law of a religion easily. the answers and information obtained were not conveyed by people who are really capable. Then to access social media users can take and share to other social media looking for reference sources that are clear, ironically not a few of the users are content to learn religion through the media social. In fact, if it is seen that the mastery of religious knowledge must be in accordance with etiquette in studying Islamic religion, namely with the teacher to be Alim Warok, whose age is more mature. Considering that everyone has a background that is different from one another but has the ability to produce and distribute content, it can be used as the fruit of credibility in social media as a source of information so that it cannot be trusted completely. The point of freedom in getting information is possible. Deviating the correct teachings Islam in lectures sometimes dares to blaspheme and blame the presenter or people with different sects. Some information, especially information about religion, is available which users have consumed without searching and filtering the truth.

We Are Social and Hootsuite, conducted a survey on internet and social media users. The results of the survey conducted, obtained data on internet users in the world has reached 4 billion, previously, 3.8 billion. This can be interpreted that half of the world's population is connected to the internet. Even Africa is recorded as having the fastest

growth contribution with more than 20 percent per year. This growth, of course, contributed to an increase in social media users. Globally, social media users grew by 13 percent in the last 12 months. Central and South Asia recorded the fastest gains of 90 percent and 33 percent, respectively.[94]
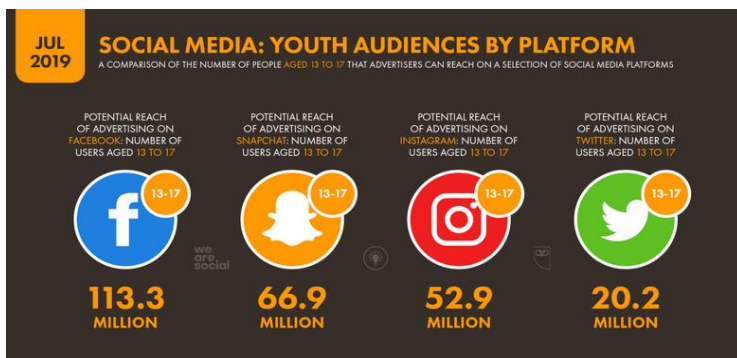
In addition, a survey conducted by We Are Social shows that social media users continue to increase every year. Where the number of Facebook users as many as 113.3 million people are the most widely used. This increase in the number of users is used as a form of connectivity to networks with direct user interests. In addition, social media is used as a platform to convey information that is felt to be needed, especially for someone who has a direct interest in their information needs.

If it is linked to the theory of diffusion of innovation, Everett m Rogers, as quoted by Nuruddin (2007), it is stated

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[94]   https://www.merdeka.com/technology/media-social-merajai-user-internet-di-dunia.html

that communicators who get messages from the mass media are very strong to influence people, in this case innovation (invention), spread (diffusion) through the mass media is very strong. influence on his followers. From the explanation above, it can be seen how the role of the media has a very strong influence in influencing public opinion. people who are directed to an issue or information brought by the mass media. Furthermore, if it is associated with social media, followers of a religion will tend to certain sites or certain websites related to the interest in obtaining information according to the needs of their adherents.

Some of the classifications of the types of social media include:

a. Collaborative projects
    It is a website project that allows users to use their homes and manage the web. There is a form for a project that can be made to eliminate Bondan tungteng on this website, an existing example is Wikipedia

b. Blog and Microblog
    Blog is an acronym for web blog, where on the website posting page resembles writings in the sense that it is made as a post on a page public website. while for the microblog itself, it is a small form of block where users can post text. No character limit on the micro blog, the author can only post about 200 characters; an example of a micro block commonly found in the community is Twitter.

c. Content *communities*

It is a form of social media implementation that is used to convey media content such as videos, images, etc., an example that is usually used by the community is YouTube videos. com Networking

d. A network site

A network site or commonly referred to as a *social network site* is a web-based service where users are allowed to create a profile of themselves. In addition, users can see a list of available users and users can invite or accept friends to join the site, which is displayed. The basic point of view of this social networking site usually displays a profile page where the user in it gets an identity and a photo of the user used, for example. from the use of this media is the site Facebook Myspace and Instagram.

e. Virtual world

Virtual game word or commonly referred to as the virtual world is a site that applies a 3D environment and allows users to appear in the desired Avatar form and interact with opponents as if in the real world. The examples used in virtual Word games are online games such as free Fire, mobile Legends and others.

f. Virtual Social World

Virtual social or commonly called the virtual world is an application used by communicators to interact with other people like the real world. In this virtual social work, users feel that they live in a virtual world just like the virtual game Word. The interaction that occurs in

virtual social work is freer and more towards life. An example point of this application is Second Life[95]

Social media also provides space for people/groups/institutions that will spread religion. By using online sites, one can create programs for the dissemination of religious content. The content created penetrates the boundaries of space, time and even national barriers. This certainly has a positive impact on diasporites who want to get information related to religion do not need to travel or listen to lectures on the pulpit, but simply obtain information through social media. This shows that the media has a very significant relationship in the spread of religion, especially among diaspora actors.

A person's faith is not the same as one another in his life in glorifying the point. Some psychologists call this a form of religious orientation in which there are different patterns or motives of faith shown by its adherents so far. The religious orientation in question refers to the approach to faith that occurs in a person where the meaning of faith in his life is based on the concept of religious orientation which was developed in accordance with the theory put forward by Gordon Allport and Spilka.[96]

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[95] Karjaluoto, E. (2008, 01 March). A Prime In Social Media: Examining the Phenomenon, Its Relevance, Promise And Risks. From Http://Www.Smashlab.Com/Media/White-Papers/A-Primer-In-Social-Media page 144

[96] Idi Warsah, "*Education Islam in the family (Psychological and sociological study of the multi-religious community of Suro Bali Village)*", (Tunas Gemilang Press: Palembang, 2020), p. 26

Allport expressed the opinion that it is important for humans in the process of living their lives. In this case, religion is considered as a personality trait that has an automatic function where a person has his own motivational power. Allport then divides his religion into 2 segments, namely intrinsic religion and extrinsic religion.

Intrinsic religion where religion is lived in the sense of one's faith is seen as very valuable in itself and will show involvement to overcome its interests. Intrinsic religion refers to the direction of accepting religion that is in the individual's soul as the basis for one's needs with the aim of building harmony between religious beliefs and their environment. Someone who has a high intrinsic religious orientation in life will build a balanced life between faith and beliefs with religious behavior espoused attitudes.[97]In this case, it was exemplified in the form of religious tolerance among religions.

Religion understood as a religious extrinsic used or manipulated in the religious sense can be used by its adherents to lead opinions to embrace their religion and avoid criticism of their religion. An example of an extrinsic religious practitioner is someone who is diligent in going to places of worship but doesn't always talk about desires or think about faith.[98]Religion constitutes extrinsic religious orientation, which benefit the religion itself in terms of

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[97] Susilo Wibisono, "*Religious orientation, social capital and prejudice against other religious groups in Muslim students*", INSAN Journal, Vol. 14 No. 3, 2012, p. 142

[98] Ahmad Saifuddin, "*Psychology of Religion*", (KENCANA: East Jakarta, 2019), p. 51

usability and functionality generally develop faith or religious beliefs selectively, according to a personal God and primary needs. Religion is used as a tool which is intended to support his confidence to survive and fight statements to improve his status, as well as to impose or sanction his way of life.[99] Therefore, extrinsic religious orientation directs their characteristics to their God but does not depart from them. The adherents move on themselves because one thing they get from the religion they believe in they will tend to be oriented to their beliefs and beliefs and their internal lives without fixing their external or external consequences. Someone who is extrinsically oriented will be able to use religion as a support for other motives, for example the need for status, security and self-esteem. People who are religious in this way tend to do external forms of religion, for example praying, fasting for Hajj and others.[100] However, they are not at the point in the study developed by Bakar and shown that individuals who are extrinsically religiously oriented will perform protective behavior towards their religion and are more anxious than people who are intrinsically religiously oriented. In addition, it was found that the extrinsic religious orientation will have a high democratic score or value from the intrinsically religiously oriented person.[101]

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[99] Susilo Wibisono, "*Religious orientation, social capital and prejudice against other religious groups in Muslim students*", INSAN Journal, Vol. 14 No. 3, 2012, p. 142

[100] Zainul Arifin, op.cit, p. 5

[101] Susilo Wibisono, op.cit, p. 141-142

If we look back, it has value for human life where the individual and his relationship with his daily life in society. Some of the impacts caused by religion in human daily life in the psychological concept of religion are considered as human illusions because of their powerlessness to face disasters, humans will return to religion, so that the behavior that arises is actually an encouragement to them to avoid danger and provide a sense of security. itself and is formed from existing religious behavior. [102] In the psychological concept, it is also stated that religion has a function as an intrinsic motive (in brackets) and also an extrinsic motive (outside oneself).[103]In a person's life, religion has a function as a value system that can be implemented in him/her where the concept of religion contains certain norms.[104] Furthermore, according to Alport and Rose 1967, religious orientation states that the extent or how important religion and belief are in human life, the point of this concept can be explained as the role of the function of religion which is believed to be a form of belief in human life and is embraced in life.

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[102] Taslim HM Yasin, "The*reinterpretation of the concept of religion refers to the term al-Islam as a solution to the problems of formulating the concept of religion*", Journal of Ushuluddin Sciences, Vol. 22 No. 2, 2020, p. 99

[103] Abdul Hamid, op.cit, p. 4

[104] Taslim HM Yasin, op.cit, p. 99

CHAPTER IV

LITERATURE OF MODERATE ISLAMIC PREACHING OF THE NETHERLANDS

PCINU in Literacy

Before discussing the Moderate *Da'wah* Literacy conducted by the Executive Branch of the Nahdlatul Ulama (PCINU) of the Netherlands at least two things need to be explained first in CHAPTER IV. First is the understanding of *da'wah* literacy which is broadly defined as an approach in theoretical and practical space. Second is the history of the PCINU of the Netherlands in developing moderate Islamic *da'wah* literacy for the Diaspora Muslim Community in the Netherlands.

Literacy itself in general is an individual's ability to be able to use the potential and skills in processing and understanding information when carrying out reading and writing activities. Specifically, literacy is not just the ability to read and write, but also increases knowledge, skills and abilities that can make a person have the ability to think critically. This critical thinking ability will ultimately be able to solve problems in various contexts, be able to communicate effectively and be able to develop potential and participate actively in people's lives. Given the very fast information age, moderate *da'wah* literacy is an important requirement for the Muslim community, especially in this case the diaspora Muslim community.

The literacy ability of the diaspora community in the Netherlands is indeed quite significant, where information technology provides a fairly free space in overseeing

globalization and technology. *Da'wah* through social media has become the main choice for those who are far from the roots of moderate Islam in Indonesia. Whether we realize it or not, the development of *da'wah* through social media has resulted in a high level of concern for moderate Islamic activists in stemming the intolerant Islamic movement. As stated in the introduction, this radical Islamic group tends to be "familiar" with the internet and social media. This can be seen from the proliferation of digital *da'wah* content (text, audio, and video) which tends to be conservative.

Still al-Hikmah The Hague as the center of Indonesian Diaspora Muslim *Da'wah* activities

Meanwhile, the position of the Muslim diaspora in the Netherlands is that the majority of Muslims have the understanding of *ahlussunah wal jama'ah*. This can be seen from the community's religious rituals which include weekly

and monthly recitations, madrasas for children, and Islamic holidays. This monthly recitation is carried out regularly with activities that include istighosah, tahlil, and other rituals. The *ustadz* come from the conggregation themselves who are alumni of Islamic boarding schools and universities in the Middle East (Egypt, Iraq, and others) and universities in the Netherlands (Leiden University, Amsterdam and Roterdam) which mostly take the field of Islamic studies.

Meanwhile in the Netherlands, a country where half of the population is atheist, the number of Muslims has been increasing every period (Knippenberg, 2018). In 1971, for example, the number of Muslims was estimated at only 54,000, but in 1980 it had risen to 225,000. Currently the number of Muslims has reached more than 1 million people. Three-quarters of the country's Muslims are spread out in major cities such as Amsterdam, Rotterdam, The Hague and Utrecht. In early 2009, in fact, around 475 mosques had been established in the Netherlands as places of worship and centers of Muslim activity (van Oudenhoven, 2008).

Important Position of the PCINU of the Netherlands

Historically, the existence of the Nahdlatul Ulama (NU) congregation in the Netherlands is inseparable from the arrival of Indonesians to this windmill country. Some of them came as workers, students, and researchers. These Muslim immigrants in the Netherlands then formed an organization called the European Muslim Youth Association (PPME) whose base was centered in the Netherlands and Germany. In the Netherlands, PPME is spread in several cities such as Amsterdam and The Hague. In this PPME, the NU congregation exists and carries out NU traditions. The administrators of PPME Al-Hikmah Den Haag and Al-

Ikhlas Amsterdam did not only come from Indonesia, but also immigrants from Suriname and several Dutch people who had converted to Islam. The recitations are also divided into 2 types: Indonesian and Dutch, to meet the demands of Dutch people who are interested in knowing more about Islam.

The initiation to establish a forum for the NU congregation was actually born from students who were studying at several universities in the Netherlands. Those who generally take Islamic studies want to hold NU traditions, such as *tahlilan* and *maulid dziba'* every weekend. So the NU-an organization was founded under the name Community Community NU (KMNU) around 2009. This organization does not recruit members openly, but they are recruited personally after the management really knows the background of prospective KMNU members. Some of its members regularly give lectures at PPME mosques in the Netherlands.

The KMNU management is passed down by relay to students who come later with keNU affiliations. Then, in January 2013, KMNU changed its name to the Nahdlatul Ulama (PCINU) Special Branch Management of the Netherlands, after a Decree was issued by the NU Executive Board (PBNU) in Jakarta. The establishment of the PCINU of the Netherlands, which was planned to be inaugurated by the general chairman of PBNU Prof. Dr. KH. Said Aqil Siradj, MA., was finally inaugurated by Rois Syuriah PBNU KH. Ahmad Mustofa Bisri. In the series of inauguration and inauguration of this board, seminars and workshops on Aswaja's were held, to introduce NU further to the younger generation of Muslims in the Netherlands. Islamic experts in

Indonesia such as Martin Van Bruinessen and several PCINU administrators from Germany, England, Belgium and Morocco also spoke and attended the event.

Description: Inauguration of the First PCINU board in Amsterdam in 2016 by KH. Musthofa Bisri

After PCINU was officially established, the first movement carried out was to establish communication with Muslim communities who have the same background in ideology (Ahlussunah), in this case the European Muslim Youth Association (PPME) in The Hague, Amsterdam and Rotterdam. Communication between the PCINU Management and PPME has created unrestricted collaborations and concrete relationships in the form of Islamic activities such as placing PCINU clerics for Friday sermons, filling recitations for mothers and Cultural Degree activities to international conferences involving all elements

of Muslims society in the Netherlands, including the Indonesian Embassy.

From this first movement, he continued to build communication with academics on campuses in the Netherlands such as Vrije Universiteit Amsterdam, Radboud Univeriteit Nijmegen, Wageningen Universiteit, and Leiden University. Communication with universities in the Netherlands is indeed a strategic issue, considering that on average the PCINU administrators are students, both Masters and PhDs. These discussions with academics have finally shown the progress of Nahdlatul Ulama as a traditional Islamic organization that is able to synergize, not only with the Muslim diaspora community, but also with important institutions in the Netherlands. In fact, in 2017, PCINU was asked by the Dutch ministry of foreign affairs to be a resource person who spoke about Islam for prospective diplomats who would serve in Muslim countries, including Indonesia.

Showing the Face of Tolerant Islam

In the midst of the Islamophobia issue that is rife in Europe, including the Netherlands, the PCINU of the Netherlands board has built a different face of Islam in an international conference by involving several academics who have communicated with the PCINU of the Netherlands board. The first conference was held at Vrije Universiteit Amsterdam, the Netherlands on March 27, 2017 with the theme: *Rethinking Indonesia's Islam Nusantara: From Local Relevance to Global Significance.*" The awareness of the PCINU board that carries the theme "Islam Nusantara" is based on a paradigm that Islam in the Netherlands does not

only come from Arab countries, but also from countries that have different traditions and cultures.

By bringing up an idiom borrowed from the theme of the 33rd congress in Jombang some time ago, namely "Strengthening Nusantara Islam for Indonesian and World Civilization", PCINU has succeeded in seizing the days of Dutch citizens who were previously unsympathetic to Islam. This conference invites the Dutch people in particular that Islam must be seen (again) as a regional identity that is broader than the identity of a particular group. From a genealogical perspective, the history of the formation of this regional identity (or rather, regional socio-religious identity) involves intellectual networks and trade interactions that are even cross-regional, and thus cosmopolitan from the start.

The success of the PCINU of the Netherlands in positioning itself as a different Islam has answered the wave of Anti-Islam issues voiced by right-wing politicians such as Geert Wilders. He is a person who is always worried about the development of Islam in the Netherlands with the popular statement Tsunami Islam. *"De tsunami van islamisering vormt een directe bedreiging van het voortbestaan van de wereld zoals wij die kennen en is het begin van het Einde van westerse normen en Waarden als vrijheid, gelijkheid, tolerantie en Scheiding van kerk en staat die ons terecht zo dierbaar zijn* (GeenStijl, 2007). Islam Tsunami is a threat to the survival of the indigenous population and the beginning of the end of Western norms and values, such as freedom, equality, tolerance and separation of church and state)

International Implementation Conference of Islam Nusantara at VU Amsterdam, 2017.

The term Islam Nusantara Indonesia itself does require pejelasan concrete with various problems, but not in the Netherlands. The PCINU of the Netherlands was greatly helped by this term because Islam is not only colored by faces from the Middle East. Many writings have explained very well the history of the formation of Islam Nusantara, for example Azyumardi Azra, Michael Laffan, and others. Furthermore, in terms of actors, constituents and areas of distribution, the regional socio-religious identity includes the archipelago which is the meeting point of the Indian and Pacific Oceans. This is what is lexically known as Nusantara and geopolitically known as "Southeast Asia". In this sense, Islam Nusantara as a regional identity includes not only the region that is now the state of Indonesia, but also the Muslim regions of Malaysia, Southern Thailand (Patani), Singapore, Southern Philippines (Moro), and Champa (Kampuchea).

After the first International Conference, the PCINU of the Netherlands Board again brought up Moderate Islam as the theme of the second Conference. On June 19, 2019 the theme of the conference entitled "Seeking The Middle Path (Al Wasatiyya): Articulations of Moderate Islam" was held at Radboud University, Nijmegen, The Netherlands. The conference, which is a biennial event, was initiated by the Executive Branch of the Dutch Nahdlatul Ulama (PCINU) in collaboration with Radboud University, Nijmegen, The Netherlands. The conference was held to promote and better understand the concept of *al-wasatiyya* which is often translated as "medieval Islam" or "middle way".

As a high appreciation for the success of introducing Indonesian Islam in the Netherlands, Minister of Religion, Lukman Hakim Saifuddin, was present as the main speaker at the conference. He stressed that religious principle of middle way is not only the hope of a country or a group of people, but also the common need of the whole nation. This is in order to create a world order that is peaceful, harmonious, non-violent, and respectful of differences, as well as mutual respect for diversity. Meanwhile, the Indonesian Ambassador to the Kingdom of the Netherlands, I Gusti Agung Wesaka Puja, said that *Al Wasatiyya* Islam (the middle way) or moderation is an appropriate way for all religions to behave. In practice, Indonesia has implemented the values of *Al Wasatiyya* for a long time.

Furthermore, still in the series of conference events, on June 20, 2019, the Dutch-Indonesian Consortium for Muslim-Christian relations in collaboration with the Embassy of the Republic of Indonesia for the Kingdom of the Netherlands held an interfaith dialogue entitled "*Promoting 'Costly' Tolerance.*: *Challenges for States*

and Religious Communities". The activity took place at the Indonesian School of The Hague (SIDH), Wassenar, and was attended by more than 100 people. These included Muslim and Protestant Christian religious leaders, as well as panelists from various agencies in the Netherlands and Indonesia.

The dialogue between religions this time discussed more about how countries work together with religious communities to promote tolerance. On the occasion, Prof. Syafiq A Mughni on the occasion emphasized that the way to solve problems between Muslims and Christians today is to build cooperation to unite the community, so that they can live side by side in peace. In addition, the government also has a very important role in embracing various religious communities, in order to achieve peace between religious communities. In the next session, the dialogue was also filled by various speakers from Indonesia and the Netherlands. Discussions on the dialogue included the role of state actors, non-state actors, and religious actors in increasing tolerance. Among the speakers from Indonesia was KH Yahya Cholil Staquf. Meanwhile, one of the representatives from the Netherlands was Drs Klaus de Rijk, from the Department of Foreign Affairs of the Kingdom of the Netherlands.

In addition to carrying the themes of tolerant Islam, the PCINU of the Netherlands also organizes seminars that present global Islamic themes but still have an Indonesian identity. One of them is a seminar on "*Halal Certification: Promoting Sustainability and Fairness in Halal Concept*" at Wageningen University & Research, 23 August 2017. The event was organized by PCINU in collaboration with the Indonesian Student Association (PPI) Wageningen,

Wageningen University & Research, and supported by the Atdikbud of the Indonesian Embassy in The Hague presenting Rais Aam PBNU, KH Ma'ruf Amin, as the keynote speaker.

This seminar is intended to discuss the development of halal certification in Indonesia and in the world in general. Therefore, this seminar brings together speakers from various disciplines of science, religion, food, law, and halal practitioners in Europe. KH Ma'ruf Amin in his lecture delivered material on "The root of *halalan tayyiban* concept in Islamic tradition and its contextualization in the modern world." He started by explaining the history of the establishment of a halal certification body in Indonesia, which began in 1985. At that time, according to him, there was unrest among Muslims over the issue of mixing lard in milk. On this basis, MUI then conducts halal certification for food, medicine, and cosmetics. KH Ma'ruf Amin added that MUI halal certification is not only carried out in Indonesia, but in several countries in Asia, Europe, Australia and America.

The halal system implemented by MUI follows the strictest understanding. This is based on the rule of "halal is clear, haram is clear. Among them, there are gray ones (syubhat). He gave an example of differences of opinion about the halal status of animals slaughtered by non-Muslims. In cases like this, it is clear that MUI adheres to a more strict and cautious opinion, namely prohibiting. insists, not only the aspect of halal, but the sustainability and adherence to the standards of food security (fairness), a key issue halal certification in the context of European society

Grounding the Tradition and Culture of Islam Nusantara

In addition to some of the activities that led to the intellectual side, the Islamic Propagation Moderate what PCINU does also leads to an Islamic culture in promoting Islamic Culture. There are three activities that have been recorded in this research; The first is the cultural title of Ki Ageng Ganjur which is held from March to April 2017; The two Photo Exhibitions were held in June 2019 and the Halal bi Halal which was held every Eid.

The Ki Ageng Ganjur religious music group was brought in to become cultural ambassadors of the Nahdlatul Ulama Executive Board (PBNU) from March 26 to April 5 2018. The event will be held in three places, namely: Amsterdam, The Hague, and Hamburg Germany. Ki Ageng Ganjur does have a strong magnetic force for native Europeans. Besides combining ethnic and modern arrangements, this religious music troupe led by Zastro Ngatawi carries a message of peace, humanity and the values of tolerance. This is very much in accordance with the tastes of the European people who tend to be highly cultured.

Meanwhile, this Cultural Degree is indeed a continuation of the International Conference on Islam Nusantara which was held at Vrije Universiteit (VU) Amsterdam, 2017. The PCINU of the Netherlands has a big agenda to promote Nusantara Islam among the European public. The PCINU of the Netherlands hopes that the organization of this activity can bring together the concept of *da'wah* through art which has recently been opposed by hard-line scholars. Ki Ageng Ganjur was able to show

Indonesian Islamic culture which was different from the dominant Islamic culture in European media.

Next is a photo exhibition between PCI NU Netherlands, Alif.id, and the Bronbeek Arnhem Museum. They held an exhibition with the theme "*The Face of Islam in Indonesia*" at the Radboud University Hall, Nijmegen, on Wednesday (12/6/2019). The exhibition, which displays historical photographs of Nusantara mosques, was enthusiastically welcomed by the Dutch. From this activity, many Dutch citizens, especially students, lecturers, and academics, as well as the general public in Nijmegen City, were very interested in this exhibition.

It's not just the beauty and unique architecture of Nusantara mosques that fascinates visitors. More than that, the visitors were also enthusiastic about asking about the history and role of these mosques in the civilization of the Archipelago or Indonesia in the past. Some Radboud University lecturers even asked questions regarding this exhibition before the event started when the committee was still preparing for the exhibition.

The installation of photos for this exhibition did take quite a long time and was only finished until late at night. Campus security officers also took care of the preparations for this exhibition. During the preparations until the opening of the event, many students, lecturers, and even a number of doctoral candidates were interested in entering the exhibition venue.

The person in charge of the exhibition and conference, Sa'diyah-Broersma, guided the exhibition and explained various things about the uniqueness of mosques in Indonesia. Likewise, several Dutch NU PCI representatives

and the entire committee were also active in providing information to visitors. The exhibition was opened by the Executive Director of Radboud University, Daniel Wigboldus, who was accompanied by Din Wahid as the Education and Culture Attache of the Indonesian Embassy in the Netherlands. Din Wahid welcomed the holding of this photo exhibition. He said that a uniqueness of Islam in Indonesia is reflected in the mosque, which is very different from Islam in the Middle East, including Arabic. In Indonesia, said Din, Islam has mingled with locality so that the shape of the mosques is different. "However, although it is different from Islam in Arabia or the Middle East, Islam in Indonesia is valid," said Din, who was greeted with laughter by the visitors.

The exhibition "The Face of Islam in Indonesia" is part of the Second Biannual International Conference on Moderate Islam in Indonesia, which this time has the theme "Seeking the Middle Way (al-Wasathiyya) Articulation of Moderate Islam in Indonesia". This international conference was held on 18-21 June 2019 and presented academics from various countries such as France, Germany, Belgium, Tunisia, Morocco, Sudan, Egypt, to Australia, as speakers, as well as from the PCI NU board. The Indonesian Minister of Religion, Lukman Hakim, and his entourage from Indonesia are also scheduled to attend.

After culture and architectural photos, the PCINU of the Netherlands board held a *halal bihalal* event organized by the Dutch Nahdlatul Ulama Special Branch Manager. Taking place at the Al-Hikmah Mosque in The Hague, this *halal bihalal* event was held to strengthen the Nahdliyin network and the *Da'wah* of *Ahlusssunnah wal Jamaah An Nahdliyah* in the Netherlands. The *Halal bihalal* delivered

the theme of Fostering Brotherhood Through the Peaceful Message of Islam Nusantara by presenting KH Nurul Huda (Ustad Enha), the caretaker of the Indonesian Motivational Islamic Boarding School as the main speaker. The activity opened with the chanting of shalawat by the Al-Hikmah tambourine group, followed by the reading of tahlil led by the mustasyar of the PCINU of the Netherlands KH Ahmad Naf'an Sulhan. The event closed with a prayer led by KH Ahmad Hambali Maksum, the *mustasyar* of the PCINU of the Netherlands and the *musafah* (shake hands) accompanied by the chanting of prayers.

The Halal bi Halal activity for the Muslim Diasporaactivity

The *halal bihalal* was even livelier with Indonesian specialties, both large meals and snacks served by the committee. In his lecture, Ustadz Enha emphasized that Nusantara Islam must continue to be developed and become a paradigmatic basis for the development of ukhuwah islamiyah, ukhuwah wathoniyah and ukhuwah insaniyah

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wherever the Nahdliyin are located. Furthermore, according to him, Islam Nusantara is in accordance with the characteristics of the Indonesian nation which prioritizes togetherness and mutual cooperation.

This *halal bihalal* event is an example of the Nusantara Islamic tradition that is tolerant and love to bind a brotherhood relationship, and, with the God willing, the congregation who attend this event are people whose hearts are softened." This *halal bihalal* momentum is the right time for pilgrims to return to fitrah. "Returning to fitrah means that we are not only going home physically but also going home for thought and going home spiritually. Mudik fikri means returning to the methods and systems of thinking adopted by the *Ahlussunnah wal Jamaah an-Nahdliyah* scholars, while spiritual homecoming means liberation and liberation from slavery to everything other than Allah," said the Kiai, who has spent the last three weeks of Ramadan this year in the Netherlands. . In line with Ustadz Enha, the Ambassador of the Republic of Indonesia to the Kingdom of the Netherlands, I Gusti Agung Wesaka Puja who was also present at the event emphasized the relevance of Nusantara Islamic values such as tolerance, moderation and concern for others in the international arena which is currently full of serious threats of the increasing frequency and intensity of violence and socio-economic inequality.

CHAPTER V

CONCLUSION

In closing, the research that presented the theme of Moderate Islamic *Da'wah* Literacy in the midst of the Muslim diaspora community is an effort to restore Moderate Islam through social media. The empirical study on the PCNU of the Netherlands was a research that departed from cultural and Islamic issues. The meeting of these two elements becomes something interesting for the researchers to explore various problems that exist around the community. So far the achievements of moderate Islamic *Da'wah* in the Netherlands seem promising. However, there are several things that need to be explored further whether the content of Moderate Islamic *Da'wah* is the product of the Dutch nahdliyyin themselves or adopted from the sources of Ulama, kiai and moderate Muslim intellectuals from Indonesia. The consideration of *da'wah* literacy in the context of moderate Islam is important as the actual basis for conducting international collaborative research in the Master Program in Islamic Communication and Broadcasting (KPI) Faculty of *Da'wah* and Communication, UIN Walisongo Semarang. This is also the embodiment of the commencement of the application and development of *da'wah* and communication science for humanity and civilization based on the unity of science in 2035".

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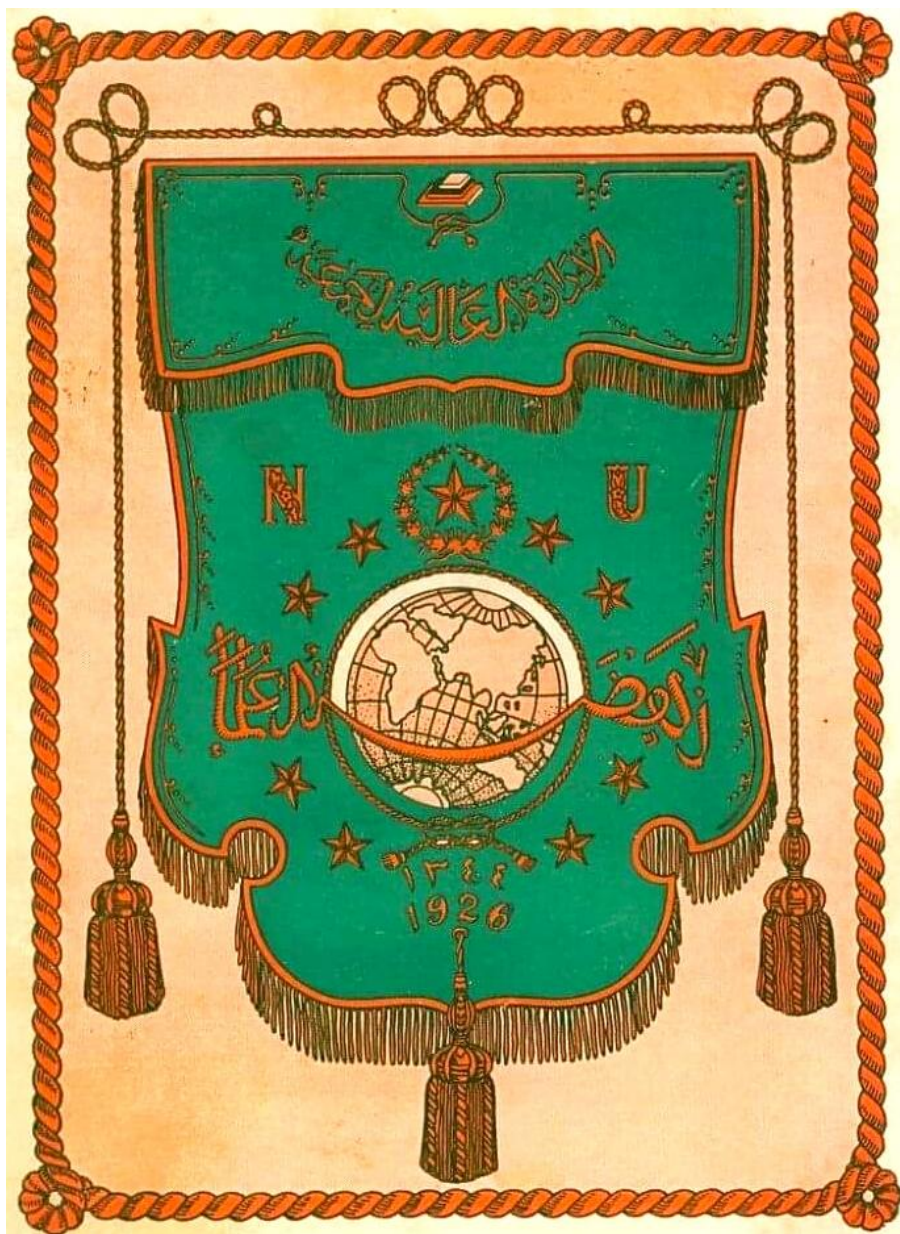
WALISONGO

LITERASI DAKWAH

ISLAM MODERAT MASYARAKAT MUSLIM DIASPORA

(STUDI EMPIRIS PCINU BELANDA)

Moderate Islamic Da'wah Literacy in the diaspora Muslim community is an effort to restore al-washatiyah al-Islam. This Empirical Study of the PCINU of Netherlands departs from various problems that exist around the diaspora community. So far, the achievements of moderate Islamic Da'wah in the Netherlands seem promising. However, there are several things that need to be explored further whether the content of Moderate Islamic Da'wah is the product of the nahdliyyin of Netherlands themselves or adopted from the sources of Ulama, kiai and moderate Muslim intellectuals from Indonesia. Consideration of da'wah literacy in the context of moderate Islam is important as the actual basis for conducting international collaborative research at the Master Program in Islamic Communication and Broadcasting (KPI), Faculty of Da'wah and Communication, UIN Walisongo Semarang. This is at the same time as the application and development of da'wah and communication science for humanity and civilization based on the unity of science in 2035".